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MEMOIR OF MR. JOHN WATTS,

LATE DEACON OF THE BAPTIST CHURCH SALHOUSE, NORFOLK.

BY THE REV. A. POWELL.

THE subject of this memoir was born at Buxton, in Norfolk, in the year 1758. His father was an ungodly man, very much opposed to religion. His mother was a decided Christian, and suffered greatly from the opposition of her husband; but she was careful to hold fast the truth, and to 'keep a good conscience,' for the sake of both herself and her children. She taught them the fear of the Lord, exemplified her instructions in her conduct, and accompanied both with earnest prayer. To what extent her efforts were successful, only the last day will reveal. In the case of our departed brother we have a clear and decided proof that her "labour was not in vain in the Lord." Her counsels and conduct towards him made upon his mind deep impressions, which a long life, replete as it was with many and peculiarly painful trials, could not obliterate. During even the last week of his earthly sojourn, he referred with emotions of devout gratitude to the fact, that when about seven years of age, his inother embraced him in her arms, and with tears prayed that the Lord would make him a subject of his grace. This petition was answered. Her own efforts were made the means of preserving him from the snares and dangers to which he was constantly exposed, and of leading him in a course of conduct which not only secured to him many earthly comforts, but also kept him under the sound of the gospel.

At an early age he was truly converted to God, under the ministry of the Rev. Mark Wilks of Norwich, by whom also in the year 1802 he was baptized,

and immediately after became a member of the Baptist church at Salhouse, then recently formed. His subsequent conduct was such as to gain for him the esteem and confidence of his brethren, who in the year 1816 unanimously elected him to the deaconship, which office he honourably sustained until his death.

Of his character much might be said. It was the fruit of unaffected piety—the legitimate offspring of true religion in the heart. He was remarkable for "a meek and quiet spirit," and though only a labourer, yet, by "sobriety, gravity, temperance, soundness in the faith, charity, and patience," he commanded respect from even his superiors. Levity and foolish jesting retired on his approach, and dared not intrude into his presence. His usual method to put away worldly conversation, and to secure that which was profitable, and calculated to minister grace to the hearers, especially on the Lord's day, was to caution his friends thus, "Do not lose your precious time," and then to enter upon some religious topic. Few could be in his company long without learning something of the practical influence of the gospel.

Integrity and uprightness preserved him. He walked in love towards Christians of every name. He followed peace with all men, under all circumstances, and declared plainly that he lived and rejoiced in hope of eternal life. These features were conspicuous in his character, and not only endeared him to his brethren, but put to silence the ignorance of foolish men, stopped the

mouths of gainsayers, and extorted from them expressions which were both true of him and honourable to the cause of God—"many saw his good works, and glorified his Father which is in heaven."

He had a deep sense of the exceeding sinfulness of sin, and of its defiling effects upon his own mind. He often exclaimed with heartfelt bitterness, "O wretched man that I am! who shall deliver me from the body of this death?" But Jesus was very precious to his soul. On him he relied implicitly, and with delightful satisfaction. His regular and punctual attendance upon the public means of grace evinced that he loved the habitation of his house, and the "blessed provision it affords." He was by no means a *selfish* hearer. His soul yearned over the souls of men. And while he sought and obtained profit to himself, he thought of others, and prayed for them. Many times has he taken his pastor by the hand, immediately on his descending from the pulpit, and with a countenance indicative of appropriate thoughtfulness, expressed himself in such language as the following, "The Lord bless your labours of love! The Lord bless you and make you a blessing! May the Lord give you seals to your ministry, and souls for your hire!"

This is the course he pursued, and the conduct he maintained, during the whole period of his connection with the church.

He had to sigh over many that he left behind in his Christian course, who became ensnared by the world; and he passed by many that at first outran him, but who made shipwreck of faith and of a good conscience. Yet, no words were more frequently on his lips than those of the apostle Paul, "By the grace of God I am what I am." And all his conversation during his last illness proved that his heart was established in grace, and that he believed,

"Grace all the work shall crown."

His affliction was long, and at times very painful, but it was borne with Christian fortitude, patience, and hope; and characterized by an experience and behaviour exactly corresponding with the general tenor of his life. He died in peace at the advanced age of eighty-one, in May, 1840.

A funeral sermon was preached for him by his pastor, according to his own request, from the words of Job xix. 25, "I know that my Redeemer liveth,"—a text frequently mentioned by him, and strikingly expressive of the great truths which supported his soul, and to whose influence alone, by the blessing of God upon them, can be attributed those excellencies of his character which shone with such instructive brightness, and marked him out as a pattern worthy of imitation.

THE CHURCH'S DUTY, AND ITS GLORIOUS RESULTS.

BY THE REV. JAMES SMITH.

"As soon as Zion travailed, she brought forth her children."—ISAIAH lxxvi. 8.

It is deeply affecting to a spiritual mind, to witness the indifference manifested by many professors of religion, and members of churches, in reference to the conversion of sinners; they seem to take it for granted that they have nothing to do with it, that, according to the old Antinomian proverb, "God will have his own," and they need not trouble themselves with the matter. But, is there a solitary professor who is justified in speaking, or feeling, or acting thus? There is not. There cannot be.

Every Christian should let his light so shine as to attract, instruct, and draw souls to Jesus: he should hold forth the word of life, and endeavour by all means to save some, 1 Cor. ix. 22. Means are to be used in faith, for the means and the blessing are connected; "they who sow in tears shall reap in joy;" and "in due season we shall reap if we faint not." In the passage at the head of this paper it is declared, "*That as soon as Zion travailed she brought forth her children.*" Let us,

First, look at what is intended by Zion's travail. Zion is the church of God. "We are come to mount Zion," &c. Heb. xii. 22, &c. Her travail is for souls. Jesus travailed for their redemption by price, and the church is to travail for their quickening and deliverance by power. Paul travailed in birth for the Galatians, until Christ was formed in them. Gal. iv. 19. To travail is to agonize for their salvation; and when a church of Christ travailes for the conversion of sinners, success is certain. But what is necessary in order to a person, or rather a people travailing for souls?

1. A vivid sense of the value and danger of souls. We must realize that every soul is of more value than a world. The value of the soul must be kept before the mind's eye, and must lay as a burden on the heart. And, realizing the value of an immortal soul, we must realize its danger; that it hangs over the ever-burning lake by the brittle thread of life; that an accident, a fit, or a stroke, may in a moment plunge it into irremediable woe; that this is just the state of our children, relatives, neighbours, and fellow-hearers in the house of God, who are in an unconverted state. Beloved, have you this vivid sense of the value and danger of the souls surrounding you; do you look upon your relatives and neighbours thus? Or, can you look upon them with indifference and unconcern? If you realized their danger, and felt as you should do, you would wrestle, plead, and pray for their conversion; and using every means in your power, you would mentally exclaim with Esther, "How can I endure to see the evil that shall come upon my people? or how can I endure to see the destruction of my kindred?" Oh! the horrors of a soul under everlasting punishment! The soul of a dear child, of a near relative, of a neighbour; a neglected soul, neglected by *you*, which as it sinks under the fierce wrath of God exclaims, "No man cared for my soul." May the Lord give all our church members a vivid sense of the value and danger of the soul, which will—

2. Produce an ardent love to, and burning thirst for, their salvation. Love is the spring of successful exertion. If we love souls, we shall be active for their salvation. If we say we love souls, and do not sigh and labour for their salvation, we lie, and the truth is not in us.

If we love souls according to their value, we shall labour in some proportion to their danger. It is because church members do not love souls, that they are lifeless, dull, inactive, and comparatively useless. If we loved souls as we should, there would be a burning thirst in the heart for their salvation; a thirst which nothing but their conversion would allay. And if this was felt, felt by every Christian, how lively would our prayer-meetings be, and our church-meetings would be like heaven on earth, for there would constantly be "joy over sinners brought to repentance." O for an ardent love to, and burning zeal for, the salvation of souls! This would lead us,—

3. To be willing to do, suffer, or give any thing for their salvation. No duty would be considered too difficult, or too arduous; no sacrifice would be thought too great; no demands upon our purse too heavy. We should cheerfully give, that others may work; suffer, that they may be supplied; and, not satisfied to work by proxy, we should go forth and use our own little talent, expecting the Lord to bless. Is it not our one business to please God? Should we not in all things aim at his glory? And is he not glorified by our self-denying efforts, entire consecration to his service, and willing contributions to his cause? Beloved, what are you willing to do, or suffer, or give, for the conversion of a soul to God? What do you do, suffer, or give? What have you done to-day—this week—this month—this year? All you could do?—all you profess to do?—all you ought to do? Can you reflect without shame? Do you feel ashamed without penitence? Can you be really penitent without confessing your sin before God, and adopting a different course of conduct? O, may the Holy Spirit lay these inquiries upon your heart, and keep them before your minds! This will produce,—

4. A spirit of prayer—ardent, painful, persevering prayer. Ah! it will not do to *say over* our prayers, as we too frequently have done; as many of our dear brethren at our prayer-meetings still do. They pray for souls; but do they realize the value or danger of souls? Oh, no! If they did, their prayers would not be so cold, so lifeless, so formal. Would they speak as they do, if they were pleading with an earthly monarch for the life of a beloved child, a valued friend, or a dear wife? No, indeed

they would not. And yet, what comparison is there between the sparing of the life of a relative or friend for a few days on earth, and the eternal salvation of an immortal soul? If, when some of our brethren are *drawling* out their *winter-day* prayers for souls, we were to shout, "Brother, souls are of more value than a world, *they are perishing*, hell from beneath is moved to receive them, but 'the *fervent, effectual* prayer of a righteous man availeth much,'" would they not be startled?—must they not feel reproved; yea, condemned? Dear brethren, do we agonize at a throne of grace for souls? Are our prayers the ardent longings and vigorous desires of our minds? Does not our language and manner upon all other subjects exhibit the state and the feelings of the mind upon the subject? But what does your language, your manner, when praying for souls evince? Does it not say, the man is not sincere? He does not feel the value of the soul! He does not perceive its danger! He knows nothing of the meaning of Jude, "Others save with fear, *pulling them out of the fire!*" If you were about to pull a child out of a literal fire, would there be that dull, drowsy, slow-paced manner? And if there was, should we not condemn you as unfeeling and inhuman? And is it only upon subjects of undying interest, upon subjects of everlasting importance, that we are to be lifeless and deficient in energy? Oh, beloved, let us take shame and confusion of face to ourselves, that our prayers have been so few, so lifeless, so faithless, upon so solemn, so important a subject! Let us search and try our ways, and turn again to the Lord. Let us endeavour to realize the value and the danger of souls; and *persevere* in prayer for their conversion.

5. Depending on Jesus and his word, looking for the promised Spirit, with feelings similar to those of Rachel when she cried, "Give me children, or I die!" For, however earnest our souls may be in the work, or however fervent our prayers at the throne, our dependence must be placed on Jesus, and on Jesus only. The "residue of the Spirit" is with him. He has "received of the Father the promise of the Holy Ghost." But, depending on Jesus, we cannot fail; his business as Mediator is to save souls, he came to save, he lives to save; and he has promised the Holy Spirit "to

them that ask him." The object we have in view is salvation; the agent who washes, sanctifies, and justifies, is the Holy Spirit; the giver of the Spirit is Jesus; and the promise of the Spirit is made to prayer. Thus we should pray for the Spirit, depending on the Lord Jesus, and disappointment is impossible. But we must ask as if we desired, as if we really meant what we say; and not *mumble* out a *few dry, mouldy* petitions, which have been repeated a thousand times without either feeling or fervour. O for that yearning over souls which Jesus felt when "He beheld the city and wept over it!" that intense desire that Paul felt when he exclaimed, "Brethren, my *heart's desire* and prayer to God for Israel is, that they might be saved!" O for such feelings in the pulpit, and in the pew, and then,—

6. There will be *union* between the preacher and people; union of motive, purpose, effort; union for the very purpose of increase, of increase because God has promised. Zion cannot travail except there is a close, sensible, active union between minister and people; unless the love of Christ influence and constrain them; unless the conversion of souls be the object nearest their hearts; unless they unite their efforts for this desirable end. When the warm, inspiring petitions of the preacher in the pulpit, or the brother at the prayer-meeting, find a response in every heart, and are sent up to heaven as the united desire of the whole body, we may expect that God will fulfil his word, "If two of you shall *agree* touching anything to ask it of the Father, *it shall be done.*" Union is strength—union in prayer—union in purpose—union in effort—union of determination. O may Zion soon "look forth as the morning, fair as the moon, clear as the sun, terrible as an *army* with banners!" going forth against sin, and for the *immediate* conversion of sinners, with,—

7. A deep anxiety that God may be glorified in the conversion of *many* souls. We talk much and often of the glory of God, but what is it glorifies him? Is it not the sinner crying for mercy? the rebel suing for peace? the heart submitting to the righteousness of God? Is he not glorified when his people sympathize with him as the insulted Lawgiver and the gracious God?—when they tes-

tify against sin, and to sinners?—when the daily anxiety of the soul is, how can I be useful in “destroying the works of the devil?” how can I be instrumental in bringing souls to Jesus? Beloved, Zion will not be “a praise in the whole earth” until she travails; nor will she travail until her members have a vivid sense of the value and danger of souls; an ardent longing and burning thirst for their salvation; a readiness to do, or suffer, or give anything that is required for their conversion; a spirit of earnest, painful, persevering prayer; a dependence on Jesus and his word, looking for the promised Spirit, exclaiming, “make me useful to sinners, or I die!” Until there is a union of motive, purpose, and effort between preachers and people; a union for the very purpose of increase, of increase because God has promised; and a deep anxiety that God may be glorified in the conversion of many souls. But when this is the case we shall see glorious days: for “the arm of the Lord is not shortened, that it cannot save;” “the Spirit of the Lord is not straitened, the low state of the church is not his doing;” but it is owing to our carnality, unbelief, dissensions, self-dependence, and distance from God. May Zion hear the voice of her God, who is saying, “Awake, awake, O Zion; put on thy beautiful garments,” &c. But now let us consider,—

Secondly, Zion’s deliverance, or success. “*As soon as Zion travailed, she brought forth her children.*” The Lord has promised in his word that he will convert souls, establish saints, and beautify his church, Ezek. xxxvi. 25—36; but he adds, “Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; *I will increase them with men as a flock.* As the holy flock, as the flock of Jerusalem in her solemn feasts,” &c. He will increase them as the flock which appeared at the temple at the solemn feasts, when all the males appeared before the Lord, and every one brought his offering. He is faithful to his word, he cannot deny himself. He will hear prayer, approve

of our desires, answer our requests, and fulfil his word. Prayer cannot be in vain, believing effort will be crowned with success. The text was fulfilled at Pentecost—again in the house of Cornelius—again at the Reformation—again at the revivals in Scotland, London, and elsewhere. Zion will bring forth whenever Zion travails. And what will be the result? Joy to the church; employment for the church; praise ascending from the church; honour put upon the church.

Well, dear friends, How is it with you? Are you travelling in birth for souls? Were you ever the means of converting one soul? Can you be satisfied without? Do you believe that prayer founded on the promise *must prevail*? Are you putting up such prayer? What says your closet? your family altar? the prayer-meeting? Do you “draw near to God” on this subject “with a true heart in full assurance of faith,” as Paul directs? Do you “ask in faith, nothing doubting,” as James exhorts? Can you look back on the past with satisfaction? Are you not verily guilty concerning poor sinners, in that you knew the value and danger of their souls, and yet have been at ease, allowing them to go to hell under your own eye, without a heartfelt prayer, a solemn warning, or one single well-directed effort to bring them to Jesus? Can you be satisfied that things should go on as they have done, “every one seeking their own, and not the things which are Jesus Christ’s?” O that your consciences may be aroused, and may a voice, still and powerful, awake every faculty of your souls, and stir you up to duty, until you can honestly and heartily say, as your Master did, “My meat is to do the will of him that sent me, and to finish his work.” Then “the wilderness and solitary place will be glad for you, and the desert rejoice and blossom as the rose.” “Then shall the earth yield her increase, and God, even our God shall bless us, God shall bless us, and all the ends of the earth shall fear him.”

Cheltenham.

THE ADVANTAGE OF PRAYER FOR OTHERS, ILLUSTRATED IN THE CASE OF JOB.

BY THE REV. STEPHEN DAVIS.

THE conference between Job and his mistaken and ill-judging friends was ended, and if anything had been wanting to complete the good man's misery, they had supplied it most completely. The young man Elihu had also, with quite sufficient self-confidence, volunteered his opinion, not at all to Job's consolation; and he must have been most truly glad to be freed from the intrusion of the whole four, who had proved themselves such miserable comforters in his affliction. He must, indeed, have heartily wished they had kept themselves away altogether; nor could he possibly desire to have any more of their company, for nothing can be so aggravating to the spirit overwhelmed with accumulated suffering, as to be obliged to hear unmerited reproach from individuals from whom only sympathy and the endeavour to alleviate sorrow are anticipated. The intensity of his feelings, when he was left by himself, can only be imagined by those who at any period have known what it is to be completely broken-hearted.

But all was not yet over. Now God presented himself to him in terrible majesty; but no accents of kindness were heard from him who comforteth his servants generally in all their earthly tribulations. All appeared to be a whirlwind of fury, and the speech of the Almighty corresponded with the terror which the whirlwind was calculated to inspire. All was apparent reproof, and only adapted to show him his own utter insignificance and nothingness. He felt most completely the entire justness of the instruction, and again and again he acknowledged the impropriety of all his complainings, and the righteousness of the discipline with which he was exercised. This conference was also terminated, and again he was left to himself, surrounded only by his miseries, and his most deeply humbled self-reflections.

At length the morning dawned, and a day was presented which appeared only likely to be the counterpart of the preceding, when to his astonishment his three friends again appeared, not to

overload his oppressed spirit with reproaches, but to entreat his prayers upon their behalf, that their injurious treatment of him might be pardoned! Who can imagine the greatness of his amazement when they informed him that God had appeared to them, and had reproved them for their conduct towards him, and assured them that it should be visited with his displeasure except Job interceded upon their behalf, through the medium of the blood which figuratively made an atonement for the soul! He did not reproach them for their cruelty; he knew it proceeded altogether from mistake, and his love to them was not destroyed by the distressing harshness of their unjust censures. At once he set himself to fulfil their request. An altar was erected, and the appointed sacrifices were immolated upon it, and his knees, sore with the loathsome and distressing boils which completely covered all his skin, were bowed in supplication, not for himself, but for them, as God had ordered, and they desired. But, what again was his astonishment, when he felt his own flesh being once more completely healed, while he was pouring forth his ardent prayers on their account! "The Lord turned the captivity of Job when he prayed for his friends." He rose from the ground as if he had never been afflicted; and God's favour to himself was made as completely manifest as that he had heard with approbation the petitions he had been presenting. Thus was his righteousness brought to the light, as he had before predicted, and he was made honourable before his former acquaintance, in proportion as, to subserve the designs of infinite wisdom, he had just been afflicted; and to the end of the world he is set before all that are indulged with God's holy oracles, not only as an example of a good man suffering affliction, and exercising patience under it, for our instruction and consolation, but to prove to us also, among other things, the self-advantage of prayer for others, how distressing soever may be our own condition.

There can be no question, that in all

his after life Job was most abundantly satisfied with all that he had before considered painful mystery, and if we could have heard his exhortations to his neighbours and his children, we should have found him constantly inculcating, first, the entire devotion of their hearts to the great Author of their being, and to cherish at all times a contented and believing resignation of themselves to every part of the divine disposal. How earnestly would he warn them against pre-judging providence, and complaining, as he had done, when under the cloud, and before he was acquainted with "the end [design] of the Lord;" and how would he encourage them in affliction to lay hold upon the divine strength, in humble fervent supplication, and to keep fast to God's blessed assurance to all that truly fear him, "I will never leave thee nor forsake thee." Like the apostle, he would constantly assure them, "All things work together for good to them that love God."

"Make you his service your delight,
Your wants shall be his care."

And this is the lesson which, being dead, he, through the grace of the Holy Spirit in favouring us with his history, is still giving to every individual Christian, and the whole family of mankind. O that we were more imbued with the spirit of the instruction!—it would be a most happy means of support to us under every description of adversity; and, instead of hanging our harps upon the willows, and allowing ourselves to indulge in fretting against the Lord, if we did not actually rejoice, we should be piously resigned in tribulation, and the language of our hearts would be constantly, "It is all right, he doth all things well."

Other instances of the self-advantage of prayer for others might easily be enumerated, and it might be proved from the cases of Abraham, Moses, David, Daniel, and Paul; but we should not confine ourselves to the stars while we are indulged with the sun, in the person of our adorable Redeemer. Were his devout and affectionate prayer for his apostles, and those who should believe on him through their word, or for his cruel murderers upon the cross, without

advantage to himself in his mediatorial character? Look at the Pentecost, and observe the visions in the fifth and seventh chapters of the Revelations! It was engaged to him by an irrevocable decree, that he should see the travail of his soul to satisfaction; and to eternity his prayers for others will be always redounding to his increasing glory.

It is not an extraordinary case for even real Christians to be most distressingly shut up in prayer for themselves; circumstances sometimes arise in their experience by which their spirits are completely bewildered, and they know neither how nor what to pray for as they ought; but if our mouths are open in sincere and fervent prayer for others (though we have no selfish object, and should assuredly lose the reward if it were so), it is impossible for us to be without self-advantage. And how many are the cases, and how great is their variety, if we exercise reflection, that should bring us to our knees before God, in our closets, and amidst our families, as well as in the public congregation. Our partners, our children, our servants, our acquaintance, both believers and unbelievers, our ministers, our churches, our country, our missionary societies, and the world lying in wickedness, &c., &c. We can never be at a loss for a subject if our hearts are in a proper state; and if we imagine we have enemies, this, with a proper conduct towards them (without which all prayer is a pretence and an abomination), is the surest way to have them turned into friends; and, if the matter of our prayers be not granted, we shall, like David and his great Antitype, have our prayer returned into our own bosom, with an interest that will be most fully to our satisfaction; for God will be debtor to no man, and he has never said to the seed of Jacob, under any circumstances, seek me in vain. We either have not because we ask not, or because we ask amiss; and he that is able and willing to do exceedingly abundantly above all we can ask or think, has himself assured us, "Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

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NOMINAL MEMBERSHIP.

PASSING through Finsbury Square, a few days ago, I was accosted by a respectable looking young man, who inquired respecting my welfare. "You do not know me, Sir, I dare say," said he, "but I was a scholar in your Sunday School." Some conversation ensued respecting his family and connexions; after which I said, "Well, do you think you derived any important advantage from being in the Sunday-school?" "Yes," he replied, "I hope I did. I shall never forget one sermon you preached; 'it was from these words, 'O taste and see that the Lord is good: blessed is the man that trusteth in him.' That text has often been a comfort to me since. It was under that sermon that I was first led to see what I was, and to seek salvation from the Lord Jesus Christ." "And where do you worship now?" "Not at any one place regularly: I attend at different places." "But it is a pity you have not united with some body of Christians." "Oh, I have," said he, "years ago. I was baptized by Mr. —, and became a member of his church." "But, if you live in London, you had better join one of the churches here." "Not," said he, "while the old gentleman lives." "Why," said I, "living here, you can get no good from his relation to you, and you can be of no advantage to him." "No," said he; "but it always grieves the old gentleman so much to lose any of his members, I cannot remove my communion while he lives." "You had better not walk alone; you will be more useful, and more safe, if you unite yourself with some church here." "No," said he; "not while the old gentleman is alive."—We parted, and I can go no further with that tale:—but I can append to it another.

Not very far from the same place I met another young man, whom I immediately recognized. I had baptized him about two years ago. He had been a professor of religion previously, and he was very zealous and active. He taught in the sabbath-school at home, visited villages in which endeavours were made to gather children together and distribute tracts, and in some cases he made attempts at public speaking. Business had, however, called him to London, and he brought with him thither the

advice of his pastor respecting the ministers whom it was desirable to hear, in order to determine to what congregation to attach himself. To the inquiries which I now made, however, the replies given were quite unsatisfactory. He had not delivered a letter of introduction with which he had been furnished to a London minister, whom it was thought most likely he would find it advantageous to unite with, nor had he made himself known to any fellow-professors. Deprived of the advantages of Christian intercourse, and having occasion to mingle with young men whose habits were worldly, he had gone with them in the pursuit of pleasure; he had spent sabbath after sabbath in this guilty course; he had for many weeks together forsaken public worship; and, according to his own confession, he had abandoned himself to dissipation and immoral practices. Now, he regarded himself as an apostate; he listened to the counsel addressed to him by his former pastor, but it appeared to be impossible to excite Christian hope in his desolate heart. Should he be brought back to the fold, through the enduring mercy of the heavenly Shepherd, it will be wounded and bleeding; and, even then, who can estimate with accuracy the extent of the peril through which he will have passed, or the amount of the mischief accruing to others through his misconduct?

The reluctance which is often manifested by members of churches, when permanently removed from their former connexions, to unite themselves with a church in the district in which they reside, seems to indicate inadequate views of the advantages of a merciful institution, and of the wisdom of him to whom it owes its origin. Personal attachments are allowed to exercise undue influence, in some cases, but in more, it is to be feared, the cause is to be traced to indisposition to be watched over, and to an unhealthy love of independence. The weakness of our nature, requiring those arrangements which divine goodness has made for our preservation; the effect of our example upon others who may perhaps need the support derivable from Christian fellowship more evidently than ourselves; and the desirableness of giving our whole influence to the mainte-

nance of those parts of the Christian economy which can only be upheld by means of churches, should however induce us, when placed in such circumstances, to sacrifice our own predilections to the general good; and surely it becomes Christian ministers, as they value the souls of those whom they have introduced to the fellowship of the gospel, and as they desire to see the efficiency of the church at large, to counsel all who are in providence removed from their religious connexions, to unite themselves speedily with some Christian community, with whom they can have real, not merely nominal communion.

GAMMA.

THE UTILITY OF CHRIST'S INSTITUTIONS.

Good men, whose educational prejudices have led them to practice paedobaptism, have often felt that an institution similar in its tendency to believers' baptism would be beneficial to young converts. It is strange that they should not have seen, that the most direct way to secure this advantage would be to return to the primitive practice; but, supposing this to be impossible they have adopted a variety of expedients. The following recognition of the utility of scriptural baptism is from the pen of a clergyman of the established church. It occurs in the memoir of the late Rev. Daniel Rowlands, and it shows that a perception of the expediency of the arrangement, led him and other excellent men who acted with him, unawares, to something very nearly akin to the institution of Christian churches.

"As soon as any number of people, in any place, became concerned for their souls, and were brought to the knowledge of the truth, it was customary for them to have a private society formed; which was found to be a bond of union and a means of mutual benefit. The advantages were peculiarly felt where preaching could not often be had, as was the case in many places at the beginning, and continued so in some, for a considerable period. This society was the church; the fold of the sheep. None but those who were deemed "the faith-

ful," were admitted as its members. It served the purpose of separating the church from the world; the professing believers from those who were manifestly unbelievers. In the earliest ages of Christianity, when true religion was persecuted, and the generality were idolaters, baptism formed the boundary between the saints and the world. But in a Christian country, where baptism has become general, and where the major part of the baptized are evidently irreligious and ungodly, belonging really, though not professedly, to the world that lieth in wickedness, some measure of this kind, some mode of associating together, seems desirable and useful, and in a manner almost necessary. It serves to separate the religious from the irreligious, the servants of God from the servants of the evil one, the godly from the ungodly; which appears not only desirable, but also conducive to spiritual nurture, and to the preservation of such as are religious from the friendship and contamination of irreligious people."

The testimony is true and important. Paedobaptism and national churches have superseded, in what are called Christian countries, the original institutions of Christ, and have left his disciples destitute of that aid and protection which his simple but effective ordinances were adapted to afford.

SUPPLY OF WATER IN JERUSALEM.

FROM DR. ROBINSON'S TRAVELS IN PALESTINE.

ANOTHER object of our attention was the supply of water in and around the city. At the present day, Jerusalem is supplied almost wholly by rain-water, preserved in cisterns cut in the rock on which the houses stand. Almost every

house has one or more cisterns; that in which we resided had no less than four very large ones. The ancient city was probably supplied in the same manner. Indeed, with a little attention, there can never be a want of water within the walls.

RECORDS OF THE POOR.

BY MR. THOMAS RAGG.

THE SLEEPER.

HIGH on a rocky precipice
A heedless child was playing,
And in pursuit of every toy
Which promised him a moment's joy,
Still near its margin straying.

Some hundred fathoms deep below
A fearful gulf was yawning,
And night came on in darkness drest,
Yet reckless still the earth he pressed
To sleep till break of morning.

The rock a pillow for his head,
The tempest roaring round him,
Awhile he lay, though all their rage
The wind and thunder seemed to wage,
Combining to astound him.

All heedless of the mingled roar,
Of bliss still fondly dreaming,
He saw not the blue lightning's train,
Nor felt the heavy beating rain,
From heaven in torrents streaming.

At length with deeper, hollower sound,
A louder peal burst o'er him;
He woke—all heaven seemed wrapt in light,
So wide the coruscation's flight
That brightly danced before him.

Waked from his slumber, he arose
And flew he knew not whither.
Heaven's black artillery gathered near,
The margin of the steep seemed clear,
And impulse urged him thither.

The utmost edge at length he gained,
And trembled at beholding,
Behind the tempest's gathering power,
The dreadful dark abyss before,
Sad choice of fate unfolding.

His head turned giddy at the sight,
A chilling sweat came o'er him,
When, from behind, his father's arm
Snatch'd the poor trembler safe from harm,
And thence securely bore him.

'Tis thus we gaily dance along,
In sinful pleasures wallow,
And sleep secure on danger's brow,
Regardless of the gulf below
That opens wide to swallow.

Thus, when Mount Sinai's thunders roar,
And heaven's just law confounds us,
From that condemning scene we fly,
Still to destruction rushing nigh,
Till death on all sides bounds us.

And when our every hope is lost,
Nor one bright charm can ease us,
Our Father's voice soft whispers peace
Bids all our sad forebodings cease,
And leads us safe to Jesus.

THE INFANT MONITOR.

"Out of the mouths of babes and sucklings thou hast perfected praise."—MATT. xxi. 16.

A WIDOW poor in this world's goods,
Who gained her daily store
By nursing others' little ones,
And seldom wished for more,

Was so contented with the lot
Her Saviour's will ordained,
That she could bless his holy name
For every good obtained.

And oft amid her daily toils
Her heart was raised above,
And "Oh, the grace of God!" would burst
From lips that owned his love.

A little imitative child
Who heard the sentence oft,
As fondly to repeat it tried
In accents sweet and soft.

And when at length 'twas taken home
And rich apartments trod,
Amid the busy circles still
Cried, "Oh, the grace of God!"

The sentence touched the father's heart,
And He, whose wondrous ways,
Inscrutable, from man demand
The highest notes of praise,

Through what appeared a mean so small
Performed a Saviour's part,
And by his pure converting grace
Called back the wanderer's heart.

Then taught to raise his thoughts above
This perishable clod,
He too could cry with heart and voice,
"Oh, the rich grace of God!"

REVIEWS.

General History, briefly sketched, upon Scriptural Principles. By the Rev. C. BARTH, D.D., late Pastor of Möttlingen, in Wirtemberg, Translated by the Rev. R.F. WALKER, A.M., Curate of Purleigh, Essex, and formerly Chaplain of New College, Oxford. London: 1840. 18mo., pp. 480, price 4s.

Outlines of Church History. By the Author of "Early Recollections," &c. London: 1840. 32mo., pp. 367, price 4s. 6d.

ALL history needs to be re-written. With the exception of the inspired penmen, whose vocation was peculiar and limited in its purpose, the most popular historians of every age and every nation have been the hired servants of him who boasted that the kingdoms of this world were under his control, and their honours at his disposal; and the principles of the empire of darkness are the principles which they have eulogized. Who have been the men that they have delighted to honour; whose steps they have traced with the greatest minuteness, whose achievements they have represented as the most heroic? Have they been men who by patient continuance in well-doing have sought for glory, honour, and immortality, bearing more resemblance than their contemporaries to the meek and lowly man of Nazareth; or have they been unyielding, overbearing, ambitious conquerors? What has been the code of morals which has constituted their standard of excellence? Has it been the sermon on the mount? Has it been the morality of either Testament? Has it not been such as accords with the declaration that the things that are highly esteemed among men are abomination in the sight of God? What has been the piety which they have held forth as exemplary? With some, it has been a superstitious regard for fabulous deities, to whom were ascribed atrocities which would render any man infamous. With some, it has been obedience to the dictates of an encroaching priesthood, and readiness to contribute to their power and wealth. With others, it has been devotedness to the state religion, be it what it might. No popular writer of general history can be pointed out who has taken New Testament principles as the basis of his philosophy; and has

judged of persons, actions, and events, as they would have been estimated by an apostle. The balances they have used have not been the balances of the sanctuary. The light that has been in them has been darkness. They have put bitter for sweet, and sweet for bitter. They have looked on the things that are seen, but the things that are unseen they have utterly disregarded.

Should any reader suppose that it is of little consequence what the principles of an historian are, as he has to do with stubborn facts which will not be altered by his opinions, let it be remembered, that his opinions and tastes will affect his perception of facts and his judgment respecting the weight of evidence, and influence his mode of telling the story. How difficult is it in many cases to learn the truth respecting political occurrences happening in our own country and in our own times! How different is the version given of an event in one newspaper from that which is given in another! How opposite the estimate that will be formed of a public man as to his integrity, his patriotism, and his skill, if it be deduced from one of the daily journals, from that which would be acquired from the habitual perusal of another! If this be the case now, when society is advanced, when the means of ascertaining facts are more than ever abundant, when opportunities for correcting misrepresentations are multiplied, how greatly must the tale of darker and more prejudiced ages have been affected by the prepossessions of the relator, and the impressions he wished to produce! The Greek and Roman historians were idolaters or sceptics. The historians of the middle ages were Romish priests. The modern English historians have been,—some infidels, who must write either as hypocrites or as unbelievers; and others, adherents of state-churches, who have seen all objects through the coloured glass of some cathedral window. We want history so written that that may be called virtue which the Judge of all will approve, and that religion which coincides with the New Testament, and that prosperity which is accordant with the true interests of man. We want those lessons to be derived from past events

which God intended them to teach; and those lessons can only be deduced by one who sees things in the light of revelation, and who regards the work of the Lord and considers the operation of his hands.

Every attempt to write history thus is commendable, and should be regarded with candour. The undertaking is not easy; it requires correct and comprehensive views of the Christian system, and ability to renounce the impressions of youth, and to look at everything anew, taking the perspective of every object from the heights of Zion.

The work of Dr. Barth now before us, as translated and modified for the use of the Religious Tract Society, under whose sanction it is published, does not come fully up to our views of what is desirable, but it approximates to them more nearly than any other work of the kind that we have seen. We cordially recommend its adoption in schools, it being immeasurably superior in spirit and tendency to the histories in general use. It is not written specifically for children, but it is suitable for any young persons whose education is respectably advanced, and for others who having terminated their scholastic studies are seeking an increase of knowledge. It gives a condensed account of the history of mankind from the creation to our own times; and goes sufficiently into detail to be a convenient book of reference, as well as of primary instruction. We extract, as a specimen, the account given of that important change that took place in the affairs of the Roman world, at the close of the fourth century, when the emperor Constantine renounced the paganism of his ancestors and professed the Christian faith.

"Whether Constantine was induced to become the protector of the Christian church solely by an impression he had of the great power of Christ, or merely by the prudent consideration, that Christianity had a great number of adherents in the Roman empire, whom he might thus gain over to his cause, we are not disposed to determine; probably he was influenced by both. With him commences the succession of Christian emperors, and, at the same time, a new form of administration to the empire itself and to the Christian church. Constantine removed the seat of government to the ancient city Byzantium, at the entrance to the Black Sea; he rebuilt this city, and gave it the name of Constantinople. Christianity, from being a persecuted and oppressed religion, was constituted by him the dominant religion of the empire; and the influence of the military, which

they had hitherto exercised in choosing the emperors and in governing the state, began from his time gradually to pass into the hands of the clergy, whom he and his son Constantius raised to great temporal dignity and power. Thus the Christians, from having hitherto, even in places where they formed the majority of the population, been only tolerated at best, and often misrepresented and abused, according to the humour and opinion of the emperor, or of some provincial governor, were now everywhere invested with the precedence; while the pagans became in their turn oppressed and persecuted: and whereas the church assemblies of the Christians had hitherto in many places been holden in secret and quiet, and even their simple oratories or houses of prayer had been generally constructed of slight materials over the graves of their martyrs, their meetings now assumed the imposing aspect of public solemnities, their oratories were converted into sumptuous temples, and the heathen temples fell into contempt and ruin, or were razed to the ground at once. The Christian priests were invested with honour and importance, and were now arranged into different orders and degrees; public worship was made splendid and imposing, and more alluring to the senses of worldly men; and thus was it endeavoured to make the heathen some amends for the loss of their own pompous rites and ceremonies. But as the rose in a rich soil, and under the careful nursing of the gardener, exhausts all its strength in double flowers, and forms no more blossoms into fruit; so it was much the same now with Christianity. The more it tended to unfold itself in exterior formula and colouring, the less power and life remained within it: and whereas, in the wintry times of oppression and persecution, its life was ever driven back again within itself, it lost, in the season of worldly prosperity and security, more and more of its essential qualities, which dwindled away into mere external forms. The distinction between reality and appearance, life and formality, true and nominal Christians, became more and more necessary to be observed than ever; and the rise of the hermit and monastic life is to be regarded as an attempt, though not altogether a successful one, to express this distinction to the senses. Those Christians who took offence at the outward condition of the church, as remaining not wholly free from mixture of heathenism, and at its increasing corruption of morals, withdrew from the midst of its worldly din, and desired to serve their God more purely in the quietness of solitude, and to redeem the precious jewel of faith from temporal defilement. But a life of solitude has its temptations no less than a life spent in the very midst of the world; and heaven kept apart in the chest can never answer the purpose for which it was intended, namely, that of leavening the whole mass of mankind. And even though the inhabitants of the cloister had not brought thither along with them their own naturally corrupt hearts, still it was impossible for them to prevent themselves from being invaded by the increasing corruption of the world around them; inasmuch as their own numbers had ever to be filled up by persons coming to them from such a world. The kingdom of God should have been developed from within, by the convic-

tion and regeneration of its individual members; its more immediate intent, appointment, or constitution, was not for nations or states in the gross, but for *persons*, for *human souls*; and it was designed, as thus commencing with individuals, to gain the ascendancy over mankind in no other way than this of degrees, by communicating itself from one to another. It was to rule in human nature, rather than by any external influence at once over a whole mass of men. Instead of which, however, from the time of Constantine, it was regarded and made use of only as a new form of worship, which might be imposed upon all nations like the putting on of a change of garments. The heartfelt conviction, the free and unconstrained assent and consent of harmonious individuals with respect to its fundamental verities, was henceforth not so strenuously insisted on. Externals took place of the soul's everlasting concerns; and God's great hospital for the spiritually sick was converted into a general dwelling house, into which multitudes came to lodge, who had not yet become conscious of their disease. The spiritually redeeming power of Christ being no longer wholly looked to as the source of all health and salvation, and the people wanting patience to be ever intent upon the Lord's gradual but effectual deliverance, hence human power and external arrangements were called in to help his cause, and depended on; so that this was only 'the old man' clothing itself in a new dress, and then imagining that all things were become new. The word of God was now not enough regarded as the only source of all truth and wisdom, nor valued as the instrument of all life and renewal; heathen philosophy was considered as necessary to supply its deficiencies; heathen laws and ordinances were retained; and, above all, the scripture doctrine of faith became disfigured and adulterated by human additions. Thus it came to pass, that even to this day our whole common life still contains a great variety of heathen matter, because the Christians could never come to understand how to recognize fully and entirely the original intent of the Scriptures, namely, as having been given by inspiration of God for the purpose of regulating, pervading, and sanctifying our every relation and concernment of life and knowledge. Christianity has thus all along remained too much mingled with heathenism, and has never been as yet generally made use of as the only foundation of the world's reform, and of human happiness. Between the kingdom of God, as it formed itself in the time of the apostles, and the heathen world as utterly without Christ, there hence arose a third party, namely, the *external church*. And it has been ever since necessary quite as carefully to distinguish from it the communion of true Christians, as not to confound with it the heathen nations. The history of the church is properly concerned about real Christians: the heathen nations have no proper history at all, because with *them*, as long as they are without Christ, there can be no development to look for, no tendency labouring towards a fixed object; for this alone deserves the name of history. The history of the world limits itself to that course of development, which the nations, either as included in the external church, or as standing in some relation to it, have taken from time to time. It

is only so far as any nation has come into some contact or connexion with Christ, that it can form any part of the world's real history, whose centre is no other than Christ."—pp. 170—175.

The "Outline of Church History" appear to be designed specifically for the use of the young. This small volume is apparently the work of one who is strongly attached to evangelical truth and to the principles of Protestantism; and who does not wish to obtrude objectionably the peculiarities of the church to which he belongs, or to derive materials exclusively from its writers. The style is lucid and agreeable, and the information such as all the members of our families ought to possess.

Decapolis, or the Individual Obligations of Christians to save Souls from Death. An Essay. By DAVID EVERARD FORD. London: 24mo. pp. 108. Price 2s.

THE author of this little work is an estimable Independent minister at Lympington, Hants, whose mind having been deeply convinced of the individual obligations of Christians to employ their talents in attempting by all possible means the conversion of sinners, has sought by this essay to awaken similar convictions in the minds of others. Feeling strongly, he has expressed himself forcibly and impressively. Anxiously solicitous that the followers of Christ should be actuated by a hallowed zeal—burning as their Lord's—to arrest the perdition of souls, he has evidently written under the influence of strong emotion. And should a perusal of this essay fail to produce a feeling of condemnation, from a sense of past unprofitableness, and more earnest desires for greater usefulness, it will bespeak in the reader a state of heart most unenviable, and deeply to be deplored.

That the condition of unrenovated men is one of appalling peril is most obvious from the statements of divine truth. Estranged from God, alienated from his life-giving presence, in a state of malignant hostility to his authority, they are incurring a fearfully aggravated guilt, and accumulating the elements of an enduring wretchedness which no tongue can describe, no heart conceive. For this condition of things Christianity reveals the only antidote; it is a system of truth, worthy of all acceptance, disclosing the grand fact, that Jesus Christ came into the world to save sinners. It

is announced to men as capable of understanding it, believing it, feeling its influence, and conforming to its dictates. It appeals to them by motives the simplest but the strongest, derived from every source that can possibly supply an inducement calculated to affect a rational, considerate mind; motives which the most unlettered Christian may employ and press home on the attention and the consciences of men, if he will; and not to do it can be regarded in no other light than as a practical contradiction of the merciful spirit of Christianity, thus bringing into suspicion, in reference to such an individual, the reality or the vigour of religion in his heart. "If thou forbear to deliver them that are drawn unto death, and those who are ready to be slain; if thou sayest, behold, we knew it not; there is One who pondereth the heart who will consider it, and will render to every man according to his works." And yet, notwithstanding this awful statement, is it not a fact that there are numbers in connexion with our churches, professing to be "led by the Spirit of Christ," who make no effort, render no assistance,

utter not a word, for the purpose of rescuing sinners from impending death; who pass along their course apparently without a spark of pity, or a feeling of sympathy with the crowds perishing around them, as if they never for a moment thought that they had any thing to do in religion but just to take care of themselves. This revolting selfishness, so utterly at variance with the spirit of incarnate love, must be purged from the church, and be succeeded by a benevolence resembling that which conducted the Redeemer through a process of self-denial, and labour, and reproach, to the cross, before we can expect any very large success in the conversion of men, or a rapid extension of the kingdom of Christ. O that the time were come when every disciple of Jesus, under the influence of gratitude to his Lord, and an undying concern for the salvation of others, should, according to the circumstances in which he might be placed, imitate the conduct of the delivered demoniac, who, having departed from his Benefactor, began to publish in Decapolis how great things Jesus had done for him!

BRIEF NOTICES.

Historic Illustrations of the Bible. Principally after the Old Masters. Division I. London: Quarto. Price 9s.

THIS is part of a series, which is in course of publication. It comprises twelve exquisite engravings from pictures on biblical subjects, by Rubens, Poussin, Franklin, Houbraken, Copley, Melville, Overbeck, Mola, Spada, and Rembrandt, accompanied with the texts of scripture to which they refer, elegantly printed in the English, French, and German languages. In the works of the Italian masters, a want of acquaintance with the details of the scriptural narrative is frequently observable, and often appendages are introduced which do not accord with our views of propriety. "In these illustrations," the publishers state, "corporeal expression of spiritual beings is carefully avoided, as well as every thing that appeared to approach the great Author of our being with familiarity. In order to accomplish this desirable object, the whole range of the scriptural works of the ancient masters has now been carefully examined, and a selection made for this uniform, continuous Biblical Series, comprehending illustrations of nearly every book in the Holy Bible." The work is also issued in monthly Parts, but this Division comprehending four of them, being bound in cloth, embossed and lettered, is to be

preferred for the drawing-room table. As a work of art, it merits the highest commendation.

The Mineralogy and Botany of the Bible. By E. F. C. ROSENMULLER, D.D. Translated from the German, with additional notes, by T. G. REPP, and the Rev. N. MORREN. Edinburgh: pp. 342. Price 6s.

THE author of this work, who died in 1835, was Professor of Oriental Languages in the University of Leipsic. He intended to embody the results of his long and diligent course of study in a comprehensive treatise on Biblical Antiquities; but he lived to complete only those portions which related to Geography and Natural History. An important part of the former has been presented to the English Reader in two earlier volumes of the Biblical Cabinet; and now, a portion of the latter is laid before us, in this, the twenty-seventh volume of that useful series. It treats of earths, rocks, precious stones, metals, flowers, shrubs, trees, resins, grain, kitchen vegetables, and other kindred topics; and, in doing so, applies extensive learning to the elucidation of the sacred pages. To all students of divinity, and especially to all who engage in the work of translation, it will prove a valuable acquisition.

A Memoir of the Rev. DANIEL ROWLANDS, late of Llangeitho, Cardiganshire. With an Introduction, containing a brief account of the chief supporters of religion in Wales; from the Reformation to the beginning of this century. By the Rev. JOHN OWEN, Curate of Thrussington, Leicestershire. London: 1840. 12mo. pp. 238.

DANIEL Rowlands was one of those extraordinary men who were raised up at the commencement of the eighteenth century, to awaken the lethargic churches of Britain, and force upon the attention of perishing multitudes the things belonging to their everlasting peace. Energetic, laborious, devout, and bold, he so proclaimed the terrors of the law, and the glories of the gospel, that thousands of his hearers condemned themselves, and prayed for mercy, while others who judged of him by report, and compared him with the clergy of their acquaintance, pronounced him mad. For many years he was a minister of the establishment; but at length, for preaching in unconsecrated places, and travelling about to preach through the country, he was honoured with expulsion from the two churches which he had occupied. But, whether in or out of the enclosure, Rowlands was the same indefatigable and uncompromising man. A large chapel was built for him at Llangeitho, and there he laboured twenty-seven years with great success. His biography is written in a candid and enlightened spirit, and it contains many remarkable anecdotes, and interesting details respecting the progress of the gospel in the Principality.

Memoirs and Select Remains of the Rev. Thomas Rawson Taylor, late Classical Tutor of Airedale College, Yorkshire. Second Edition; with an Introduction, by JAMES MONTGOMERY, Esq. London: small 8vo. pp. 290. THIS account of an estimable and gifted young minister, who died in the thirty-second year of his age, though it may not command very general attention out of the circle in which he moved, will, doubtless, be valued by his acquaintance. Appended to it are about fifty poetical pieces, of one of which Mr. Montgomery says: "It proves that had the author devoted his fine talents wholly to poetry, as he most conscientiously did to that which is above all poetry, there is no strain of meditative verse to the height of which he might not have ascended when his powers had been matured."

Heber; Records of the Poor; Lays from the Prophets; and other Poems. By THOMAS RAGG, Author of "The Incarnation," "The Deity," "The Martyr of Verulam," "Sketches from Life," "Lyrics from the Pentateuch," &c. &c. London: 12mo. pp. 236.

THE specimens on page 518 will give a favourable idea of this volume, which proceeds from the pen of one who has appeared before the public formerly as a "Nottingham Mechanic." The principal poem, Heber, is in blank verse. Much of it has reference to scenes in futurity, and the bard has amplified the indications of unfulfilled prophecy in a manner which does not harmonize so well with our theology, as with his poetic tendencies. It is highly imaginative, and contains many thrilling passages.

A Chronological and Genealogical Lineage of our Lord Jesus Christ; also an Ecclesiastical, Statistical, Historical, and Geographical Chart of the Worship of God, the origin, progress, and present state of other Worship, Subdivision of Power, and a short History of the Bible, with a Corollary. London: Simpkin, Marshall, and Co.

A Key to the Ecclesiastical, Statistical, Historical, and Geographical Chart, with Observations. London: Simpkin and Co.

THE author is a zealous Baptist, and he does us the honour to quote our pages; but we cannot say that we understand his plan, and if we did, we fear that we should not be able to applaud the execution. If his information were more accurate, and his acquaintance with the grammar of the English language more complete, the industrious habits which he apparently possesses, might be rendered conducive to the public welfare.

The Sidereal Heavens, and other subjects connected with Astronomy, as illustrative of the character of the Deity, and of the infinity of Worlds. By THOMAS DICK, LL.D. Author of "Celestial Scenery," "The Christian Philosopher," &c. &c. London: 12mo. pp. 584. Price 10s. 6d. cloth.

IT will afford pleasure to all who have studied Dr. Dick's book, entitled *Celestial Scenery*, in which he has unfolded the wonders of the Planetary system as developed by modern philosophy, to learn that he has furnished a worthy companion to that work. Together they form an *Astronomical Encyclopædia*, presenting a comprehensive view both of the principles of the science, and of the recent discoveries of its professors. After giving a general view of the starry heavens, in this volume, Dr. Dick treats of the arrangement of the stars—their distances—their magnitude—new stars—variable stars—double, treble, quadruple, and multiple stars—the milky way—clusters of stars—nebulae—comets—and many kindred topics, all of which are illustrated by plates, which will at once interest and assist the student. We hope that this work will afford pleasure and instruction to hundreds of intelligent young persons during the ensuing winter. It cannot fail to augment the knowledge of those who render themselves familiar with it, and to enlarge their minds; and if properly used it will excite admiration of Him whose works are great and marvellous, and who in wisdom has made them all.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings, by W. H. BARTLETT. Engraved in the first style of the art, by R. Wallis, J. C. Willmore, Brandard, Bentley, Richardson, &c. The Literary Department by N. P. Willis, Esq., Author of "Pencilings by the Way," "Inklings of Adventure." &c. Part VI. London: Virtue.

EXTRACTS from letters, which have recently occupied our pages, exhibit Canada as a country which needs, and which implores the aid of British Christians. The fine engravings in this work will deepen the interest of those of our readers who obtain them, in that extensive region whose romantic beauties they portray,

and at the same time show that the men by whom it is to be evangelized must be men prepared to "endure hardness, as good soldiers of Jesus Christ."

The Works of Josephus. Translated by W. WHISTON, A.M. Part V. London: George Virtue.

Numerous illustrative engravings add materially to the value of this edition of the Jewish historian's works. The Part before us gives impressive representations of the intrusion of Pompey into the Sanctuary—the precipitation of the robbers from the rocks of Galilee—the earthquake in the seventh year of Herod—the assassination of Malichus—and the Feast of Tabernacles.

Aids to Preaching and Hearing. By T. H. SKINNER, D. D. Revised by the Author. London: 8vo. pp. 57. Price 1s. 4d.

To another edition of this judicious work, we directed the attention of our friends last December. It now lies before us as a part of Ward's Library of Standard Divinity.

The Backslider. By ANDREW FULLER. With Preface by the Rev. John Angell James. London and Ipswich: 24mo. pp. 98.

We are glad to see this neat and portable edition of one of the most useful of Mr. Fuller's works. It might be perused with advantage by every professor in the world who can read the English language.

Chivalry and Charity; illustrated by the Lives of Bertrand du Guesclin and John Howard. London: C. Knight and Co. pp. 198.

BERTRAND du Guesclin was a celebrated French soldier of the fourteenth century. His history is full of extraordinary scenes, and his character exhibited, in combination with great daring and military skill, a frankness and magnanimity which excited the admiration of those who dreaded his prowess. It is as a contrast, we presume, to the exploits of this adventurous warrior, that the volume is made to include a narrative of the equally adventurous deeds of the philanthropic Howard, who visited all Europe, "to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimensions of misery, depression, and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distress of all men in all countries." This publication is issued by the Society for the Diffusion of Useful Knowledge, and is got up in a style of great elegance.

The School Girl in France. A Narrative addressed to Christian Parents. London: 1840. Small 8vo. pp. 379.

THE author states that this is not a work of fiction, but a collection of facts, thrown together into one tale, with scarcely any additions, and few other alterations than those which were absolutely necessary, in order to disguise names, places, and dates. As a tale it is deeply interesting, and as an admonitory manifesto it is deserving of the serious perusal of every parent and guardian to whom advice respecting continental education can be practically important.

Brown's Royal Victoria Primer; or Child's First Book. London: Price 6d.

SOME thousands of mother's can testify that when the dear little one was of an age to be taught to read, they sought in vain amidst all the booksellers' stores, for one small work which they could put into his hand with perfect satisfaction. This is not the *beau ideal* of Primers, but we have seen many worse, and we do not remember that we have seen a better. It may be rendering a service to parents to commend it to their attention.

RECENT PUBLICATIONS

Approved.

Ward's Library. God, the Author of Reconciliation. By the Rev. STEPHEN CHARNOCK, B. D. Sometime Fellow of New College, Oxon. Reprinted from the edition of 1699. London: Imperial 8vo., pp. 108. Price 2s. 4d.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XIII. London: C. Knight and Co.

An Address on the subject of Baptism, showing that its primitive meaning is Immersion, and that Believers are its only proper Subjects. *Leicester: pp. 24. Price 2d.*

Abridgment of Sir T. FOWELL BUXTON's Work on the African Slave Trade, and its Remedy. With an Explanatory Preface, and an Appendix. Published under the sanction of the "Society for the Extinction of the Slave Trade, and for the Civilization of Africa." *London: 8vo. pp. 68. Price 1s.*

It is well with the Lad; Or some Account of the Christian Experience, and Happy Death of John Corban Norgrove, who departed this life June 5, 1830, aged 12 years, 6 months, 24 days. Written by his Father, J. C. NORGROVE, Minister of the Gospel. *London: Wightman. 32mo. pp. 59.*

Glad Tidings for the Greatest Sinners. By J. C. NORGROVE, Minister of the Gospel. *London: Wightman. 16mo. square. pp. 48.*

The Afflicted's Refuge; or Prayers adapted to Various Circumstances of Distress. *Edinburgh: Johnstone. 12mo. pp. 146.*

Memoir of Paul Cuffe, a Man of Colour. Compiled from authentic sources. By WILSON ARMSTEAD. *London: Fry. 24mo. pp. 64.*

The Changes of Ephraim, or the Backslider's Warning. By the Rev. JOHN MACGOWAN. Second Edition. *Brighton: Tyler. pp. 26.*

Papal Persecution in France, or Memoirs of Marolles and Le Fevre, two French Protestants, who were sentenced to the Gallies, and died in Dungeons, at Marseilles. *London: (Tract Society) 18mo. pp. 72. Price 6d.*

Hints on Self-Examination. By the Rev. HUGH STOWELL, M.A. *London: (Tract Society) 32mo. pp. 32. Price 2d.*

Lecture on the Glory and Spiritual Nature of the Kingdom of Christ, contrasted with the Old Dispensation. In substance, as delivered in the Baptist Church, 1, Unfermline, on the evening of Lord's-day, 21st April, 1839. By JAMES BLAIR, Minister of the Gospel, Ayr. Parts I. and II. *Dunfermline, 12mo. pp. 32.*

INTELLIGENCE.

AMERICA.

AMERICAN BAPTIST ANTI-SLAVERY CONVENTION.

At the first session of this body, held in the city of New York, on the 28th, 29th, and 30th of April, 1840, the following address, which we copy from the *Anti-Slavery Reporter*, was adopted.

To the Baptist Slaveholders of the Southern States.

Fathers and Brethren,

We have assembled, to the number of one hundred and ten persons, at the written call of seven hundred Baptists, from thirteen of the United States. Of this number about four hundred are accredited ministers of Jesus Christ.

A conviction of duty, which we humbly conceive is based upon the fear of God and the love of our fellow-men,—whether bond or free, oppressors or oppressed,—constrains us to submit a few thoughts for your special and candid consideration. In doing so, we appeal with the firmest confidence to the Omniscient God for the rectitude of our intentions. We solemnly profess a prayerful and submissive reverence for the principles of his recorded will. We feelingly avow a tender sympathy, not only for the *slave*, but also for you, upon many of whom slavery is entailed by heritage and enforced by law; while inexorable habits formed in the passive state of infancy, as well as universal usage, impose bonds upon yourselves scarcely less strong or less oppressive than the fetters of the slave.

Hear us, then, with patience and kindness. It is our firm conviction, that the whole system of American slavery, in theory and practice, is a violation of the instincts of nature, a perversion of the first principles of justice, and a positive transgression of the revealed will of God. For man instinctively seeks happiness and repels outrage; while slavery compels him to forego the former and endure the latter, for himself and his posterity, until the end of time. Justice, in its very nature, assumes the existence of free moral agents, mutually bound by established principles, and acting towards each other with perfect reciprocity. We do not speak of justice towards a "chattel personal," a horse or a swine. But the statutes of the south pronounce a slave "a chattel personal to all intents and purposes whatsoever;" and thus set him beyond the pale of justice, as utterly disqualified to assert a right and to redress a wrong.

VOL. III.—FOURTH SERIES.

Divine revelation, as committed to Moses and expounded by our Lord, teaches that pious self-love is the only proper measure of our love towards others. Does slavery, especially its laws which quench or smother in the slave the light of the mind, which tear from his agonized bosom the dearest objects of his natural affection, conform to that rule of holy writ?

We believe that God only has the right to take away the health, the wife, the children, or the life of men guilty of no social crime. When man, single or associated, uses his power for such ends, he appears to us to arrogate to himself the prerogatives of the Almighty, and to assume a responsibility under which an archangel would stagger.

God, it is true, made use of the Jews to exterminate certain heathen tribes, and to inflict upon others a mild servitude, carefully defined and restricted. To employ this mode of punishment, or any other that he chose, was his unquestionable right. But where is the scripture warrant to apply this special license of Jehovah for the extirpation of the human race at large, or the enslavement of any nation in particular? This specific direction to his oracular people is but an exception that confirms the general rule of his Son, "Thou shalt love thy neighbour as thyself."

The heart of the blessed Jesus was, indeed, an overflowing fountain of the tenderest sympathy for human woe. Food, health, and life, were his boon, never withheld when solicited; and the gospel preached to the poor was the peculiar and characteristic proof of his being the Son of God and the Saviour of the world. No evidence exists that he ever witnessed a scene of slavery. It is not shown that Hebrews of that day trafficked in human flesh. The chained coffin—the naked gang of the cotton field—the exposed female reeking under the lash—the child torn for ever from its mother's breaking heart—these, and worse acts of slavery's tragedy, were not performed, so far as history speaks, before the face of Jesus. But his warmest, almost his only burst of indignation, is against those who devoured the helpless widow's substance, and for a pretence made long prayers and liberal contributions to the cause of God.

His itinerant inspired followers were too busy in draining off the universal deluge of idolatry, explaining the nature of the one living God, and establishing the claims of Jesus as the true Messiah, to define or to condemn in form every species and variety

of crime in every age, that hell, fruitful of inventions, might suggest, and fallen human nature perpetrate. Hence, horse-racing, gambling, piracy, the rum traffic, and the African and American slave-trade, remain ungraded in the scripture scale of human sins. Paul, however, exhorts the servants of *heathen* masters to respectfulness and patience, for the reason that the name of God be not blasphemed; and advises them, while patient under bondage, to prefer freedom. He enjoins *Christian* masters to give their servants what is just and equal. Do the slaves of American Baptists obtain justice and equity? He implores his brother Philemon to receive again the converted fugitive, not, as he probably had been, the heathen vassal of a heathen lord, but as a beloved brother in Jesus Christ. Thus we behold in all the scriptures a virtual and total condemnation of American slavery.

Besides, American Calvinistic Baptists, as a whole denomination, have been hitherto regarded by the Christian world, as *responsible for the sins of Baptist slave-holders, and the sufferings of one hundred thousand Baptist slaves*. And if we fail, as many do, to testify our abhorrence of a system that allows a fellow-Christian to sell his brother, or his brother's wife or child, or to dissolve the marriage tie at pleasure, we see not how to escape the merited contempt of mankind, the reproaches of conscience, or the displeasure of God. For the followers of Jesus are ordained the light of the world, and *his witnesses of the truth until the end of time*.

Further, in the exhaustion of your once teeming soil—the non-increase and in some parts the diminution of your white population—the depreciation of your staple products, and the competition of British enterprise in India—the jubilee shout of West Indian emancipation, rousing the dormant spirit of your slaves to assert the rights of man—your intrinsic incapacity of self-defence in case of foreign aggression—your constant exposure to servile insurrection and massacre—and the general reprobation of republican slavery throughout the rest of the civilised and Christian world—we behold indications that God attests by earthly signs the precept of his heavenly oracles, to “let the oppressed go free.”

Again, if you have heard us thus far with candour, you may perhaps inquire, “What would you have us do?” We answer—at once confess before heaven and earth the sinfulness of holding slaves; admit it to be not only a misfortune but a crime; remonstrate against laws that bind the system on you; petition for the guarantee to all of “natural and unalienable rights.” If your remonstrances and prayers to man are disregarded, cast yourselves on the God of

providence and justice; forsake, like Abraham, your father-land, and carry your children and your households to the vast asylums of our prairies and our wilderness, where our Father in heaven has bidden our mother earth to open her exuberant breast for the nourishment of many sons.

Finally, if you should (which heaven avert!) remain deaf to the voice of warning and entreaty; if you still cling to the power-maintained privilege of living on unpaid toil, and of claiming as property the image of God which Jesus bought with precious blood; we solemnly declare, as we fear the Lord, that we cannot and we dare not recognise you as consistent brethren in Christ; we cannot join in partial, selfish prayers that the groans of the slave may be unheard; we cannot hear preaching which makes God the author and approver of human misery and vassalage; and we cannot, at the Lord's table, cordially take that as a brother's hand which plies the scourge on woman's naked flesh—which thrusts a gag into the mouth of man—which rivets fetters on the innocent—and which shuts up the Bible from human eyes. We deplore your condition; we pray for your deliverance; and God forbid that we should ever sin against him by ceasing so to pray.

ELON GALUSHA, *President*.

O. S. MURRAY, *Secretary*.

SOUTHERN REJOINDERS:

The *Worcester Christian Reflector*, a copy of which we have just received from the Editor, the Rev. C. P. Grosvenor, contains some curious, but affecting illustrations of the spirit in which this Address has been received by southern slaveholding Baptists. The following is a specimen:

Fellowship, Wilcox Co., Ala. July 6th, 1840.

A meeting of members of the Fellowship Baptist Church, together with a number of brethren from neighbouring churches, and some gentlemen of the vicinity, was this day held at the Fellowship Church, to take into consideration, “An Address to Southern Baptists,” issued by the “A. B. Anti-Slavery Convention,” holding its session in New York, April, 1840.

Elder K. Hawthorn was called to the chair.

Mr. — Jenkins, *Secretary*.

The “Address” above alluded to was read, and a number of speeches delivered expressing our sincere disapprobation of the sentiments contained therein. After which Eld. Jesse Hartwell introduced and advocated the following

Preamble and Resolutions.

Whereas a paper called “The Christian Reflector Extra,” has been forwarded to

many among us, as pastors of churches;—which paper contains sentiments abhorrent to our views, and certain threats against us, as *holders of slaves*, we feel that it is our duty to express our views on this subject. We think ourselves more especially called to speak, because the President of the Convention, issuing the "Address," is one of the vice-presidents of the American Baptist Board of Foreign Missions. The sentiments contained in the said Address are such as to present insuperable obstacles to further co-operation in the foreign missionary department.

While we assert our *unabated ardour* in the cause of missions, both foreign and domestic, we are constrained to seek some channel for our benefactions, besides men who misrepresent and slander us, who charge us with crimes of which we are not guilty, who represent us as tragical tyrants and bloody murderers, and who, on these accounts declare us *out of their Christian fellowship*.

Therefore, resolved 1st, that we hereby express our utter detestation of the principles, accusations, and threats, contained in the Address to Southern Baptists, believing them to be *unkind, untrue, unchristian, and unscriptural*.

Resolved 2nd, that we recommend to our brethren of the south to adopt measures for opening a channel by which our cheerful benefactions may be carried to the perishing heathen, that they may receive the word of life.

Resolved, 3d, that we think that Elon Galusha, O. S. Murray, and Cyrus P. Grosvenor, and their co-adjutors in the society self-styled "The American Baptist Anti-slavery Convention," should share the same excommunication which they have so *freely and unfeelingly* exercised towards their southern brethren.

Resolved, 4th, that we recommend to our brethren at the south to *speak out their sentiments fully* on this subject, and let the northern Baptists know *distinctly*, that we *cannot co-operate with those who thus stigmatise and excommunicate us*.

A committee of seven was appointed to carry into effect the above resolutions; viz., Elders J. Hartwell, Wm. Kirven, L. Lindsey, K. Hawthorn, J. J. Sessions, and Brethren T. Jefferson and J. W. Campbell.

Resolved, that the Committee publish these resolutions as they see fit. Adjourned.

K. HAWTHORN, Ch.

REPORTED ADVANCES OF POPERY.

"Although Dr. England has admitted the loss of between two and three millions of Roman Catholics, who have since the

war of the Revolution left the sect of Rome, still their increase has been most alarming. There are now engaged in earnest operations against our holy religion, and our free institutions, no less than 1,500 ecclesiastics of Rome; namely, 800 priests, and 700 of what are called clergymen. There are now in our Republic, 500 chapels and 300 other mass houses. There are nineteen colleges, chartered and unchartered, belonging to this dangerous sect of men, in full operation! And since 1831, they have as a body, increased in population, by emigration, from 600,000 to about 1,800,000!"

We copy the foregoing from *The Christian Secretary*, in order to express our dissent from the views which it contains. It is the *interest* of Catholics to represent their cause as prosperous, for prosperity with many people is the sure road to popularity. But for other denominations to give currency to such statements, especially before the most critical examination, is inconsistent and pernicious. We are aware, indeed, that somewhere about the period mentioned, a cry was raised by those who call themselves Protestants, that the Catholics were rapidly increasing in the United States, and were likely soon to acquire the supremacy; and we know also that the Catholics eagerly reiterated that cry, and, according to obvious principles, did thereby secure an actual increase; but it will require more than the boastful reports of Dr. England to convince us that, allowing for the *numerous conversions* from the Catholic faith, their augmentations of numbers has *averaged* more than *one hundred and thirty thousand a year*. From what we have seen, we are convinced that, in our city, as Catholics rise in intelligence, the larger portion become infidels, or unite with other denominations; and even those who adhere to their own sect, are in little danger of countenancing those practices which in other countries have rendered this people so dangerous. The increase of colleges and other literary institutions among them, we regard with peculiar gratification. Educate the people, and you break the power of the priests. Think of Ireland with an enlightened population, and you behold at once a nation emancipated from the thralldom of spiritual despotism. Go on, then, we say to Catholics, increase your colleges, increase your schools; and we say to all other denominations, do the same, and we apprehend no danger. Roman Catholicism can flourish only in the midst of ignorance. It is a plant that loves the shade. The light and heat of intelligence wither its blossoms, and dry up the moisture that supports its existence.

New York Baptist Advocate.

NEW YORK.

The following extract from a letter to Mr. Lewis, of Colchester, from his brother who is a member of the church in New York of which Mr. Sommers is pastor, with which we have been favoured, gives a cheering view of the progress of divine truth in that city.

"We are going on in our church very well, although there is room for much improvement. We have about six or eight baptized each ordinance day; the last we had fourteen. I saw over one hundred persons receive the right hand of fellowship at one time, in one of our Baptist churches in New York. About four hundred had been received into the same church in three months. The means used for such pentecostal results was pentecostal preaching. The pastor impressed on the members of the church the importance and necessity of humbling themselves before God, on account of the desolations in Zion, and the awful condition of the impenitent all around. The church met and humbled themselves by prayer and fastings. They were encouraged to confess their sins one to another in meetings in the church; they sought the general, yet powerful, influences of the Holy Ghost, to actuate them to such a course as God would own and bless. The members of the church, as well as the pastor, went from house to house, conversing with the impenitent, and enjoining upon their attention the concerns of the soul, the danger of delay, the certainty of heaven, hell, and future judgment, their unavoidable obligations to believe the gospel, and repent of their sins, trusting in Jesus Christ alone for salvation; while the house of the Lord was opened every day for solemn appeals to the Spirit of grace, for its mighty influence to quicken dead sinners, and revive his saints. The plain, simple, yet pointed solemn word of gospel truth, was sent home with searching force to the hearts and consciences of sinners; the prominent sins of the day set forth in all their enormity, and charged home on the heads of the guilty; the only remedy for lost and ruined sinners held forth on the gospel pole; the rest and peace of the sanctified made known; the duty of the final perseverance of the saints explained; while the church continued in labouring and praying the Lord to bless his own most solemn truth. Sinners then flocked by thousands to the solemnities of God's house; Satan began to rage, the impious to blaspheme, and those who came to curse remained to pray. And thus they went on from day to day, till all New York seemed turned upside down, and religion was the theme of every tongue; and some who had not been inside of a place of wor-

ship for ten years, confessed the power of the Spirit's workings within, and said it was the work of God."

MONTREAL, CANADA.

The following extract from a letter to the Rev. J. Davis, Secretary to the Baptist Colonial Society, from the Rev. B. Davies, D.D., of Montreal, dated Aug. 27, 1840, will be read with lively interest.

"I hope this time to furnish you with intelligence that will interest the Committee and move the churches to lend a more powerful aid to the feeble cause in this land. As I intimated in my last, the students have been out in various directions, publishing the gospel, and taking careful notice of the destitution of the country, and of every favourable opening; and now I have the pleasure to transmit to you the results of the labours and observations of as many as have returned and given me information. Some important intelligence, not now in my possession, may be expected in my next, as every student will by that time have furnished his narrative.

"Let me, however, first call your attention to the *Institution*. With its history during the past year, you and most of the members of the Committee have been made acquainted by means of the printed sheet which I sent to nearly all the friends. I think that facts which have since occurred justify me in now stating, that we have a cheering prospect before us. The Institution appears to be striking its roots further and deeper into the Canadian soil. Prejudices and jealousies seem to give way to good-will and confidence, and more symptoms of co-operation are observable in our body. Several in Upper Canada, who were formerly indifferent or jealous, have lately contributed to its support, and one Association in Upper Canada recently passed a resolution approving of the undertaking, and recommending it to the favour of the churches. A great number of young men might have been admitted at this time, if we could have listened to all the desires expressed and the applications made. Three new students have been received on probation, making up twelve for the next session, which is as great a number as our arrangements and means will at present allow. We have heard of three or four more who would be glad to prepare for the ministry.

"You will be pleased to learn that this town has been lately canvassed for aid by a friend and myself. We sent round the annual report, and at the back of it made our suit for help. The result amply rewarded our toil, for we collected upwards of £40, and hope yet to make it up £50. The students also obtained during the vacation se-

veral small sums in aid of the Society. Their success in this first attempt establishes the propriety of employing as many of them as possible in the same way during every future summer recess.

"Our truly laborious brother, McPhail, is still preaching with the happiest effect in his region, which is extensive and very benighted. He has not sent me any recent account, but I expect one soon. He was for a season literally worn out with toil, but his Master has given him renewed strength. Mr. McEwen, our missionary at the Indian Lands, has been encouraged by lately baptizing four repenting sinners. This brother contemplates a removal to Beckwith, a more inviting and important, though not more destitute field of labour. I have not written to Mr. Horn, as I know that both Milne and Tapscot have done so. I could not add to his information, after what he has learned from those friends and yourself. I admire your plan of reading T.'s letters at the church-meetings.

"Let me now call your attention to the accompanying statements, furnished by the students. I send three different accounts for your use, but I forward one of them through Mr. Edwards, who is familiar with the region to which it refers. After you have read them, you will not question our wants, nor, I hope, turn a deaf ear to our entreaties. On the Ottawa river, where Mr. Klütz has been preaching with great acceptance, a devoted labourer is urgently needed to cultivate a field which is in many respects very inviting. *Godmanchester*, also, described by Mr. Gillies, is worthy of our notice, since a Baptist minister would find there, and in the region about, ample scope for doing good. But the *Eastern Townships*, visited by Messrs. Topping and Bosworth, absolutely demand immediate missionary help. The narrative of the two young brethren cannot fail to impress the reader with the necessity of our coming immediately to the help of the Lord in that vast region. Brethren in England! will you suffer the feeble churches in that region to languish and eventually to perish, while it is in your power to help and rescue them? Is it nothing to you that the Baptists, who were pioneers in evangelizing these parts, should be driven from them by the zealous labours of other Christians, while a small effort on your part may enable our brethren not only to maintain their ground, but also to make advances, in the work of moral and spiritual illumination? Now is the time to help, before the hearts of our brethren are broken, and their churches scattered. Small help rendered now will do more good than three times as much will do a few years hence. Two ministers are now required; one must be sent

there without delay. The station is most important, and full of encouragement, and a preacher may be found in our humble seminary; but the means are wanting for his support. Brethren in Christ! we look to you for the means; and you will not allow us to look in vain. Is there no wealthy Christian who will give £20 a year towards this object? or is there no church that will, like that in Church-Street, engage to support a missionary in the Eastern Townships?"

EASTERN TOWNSHIPS, LOWER CANADA.

Some Account of a Missionary Visit to these Parts by Messrs. Topping and Bosworth, Students in the Theological Institution, in the Months of July and August, 1840.

The Eastern Townships lying contiguous to the State of Vermont were for the most part originally settled by Americans. The founders of the Baptist churches were from the States, as are most of their ministers. Their position naturally led them to associate with their friends on the south of the line; but since the troubles consequent on the rebellion there has been a dislike on the part of the American ministers to settle in Canada, and consequently a wish on the part of our people for supplies from the province. The intercourse between Montreal and that section of the country is daily increasing, which renders a friendly communication with our brethren very desirable. It was our pleasing duty to visit them for the purpose of learning their state, and of establishing such a friendship as might be mutually advantageous. The first church we visited was situated in the township of Eaton. One of the first settlers there was a Baptist, and for many years his family was the only praying family in the neighbourhood. Frequently did his fellow settlers request him to leave off duties which condemned themselves. Often did they seek to crush every appearance of godliness by destroying his; but still the good man was steadfast and immovable. Nor was his faith in vain. Nor were his prayers unanswered; for he lived to see all his children consistent followers of Jesus, and some of his children's children too. He lived to see the work of the Lord gloriously prosper in his hands; and just before his death, his heart was gladdened by witnessing a time of refreshing from the presence of the Lord; when it was hoped about seventy persons commenced to live a life of faith on the Son of God. All classes of society, all Christians, speak well of him. He was the founder of the Baptist cause in Eaton, and for many years acted as deacon. While he lived, prosperity seemed to attend the church; but at his death it declined. The church consists now of about

sixty members, most of them very poor. But once in two months a minister comes forty or sixty miles to administer the ordinance of the Lord's Supper, and this is the only public service they have. There is a Congregational church in the township, which has been established about four years. It is increasing, having a settled pastor. But the Baptists are as sheep without a shepherd; and yet in that place they were the first disseminators of the truth, and the first professors of religion. The materials for a flourishing church are at hand. Piety is there—activity is there—liberality is there, as far as their means will allow; but, alas! they have no pastor, and cannot support one without aid; they have done their utmost, and now they mourn to see that insufficient. Oh! it is distressing to see a flourishing church decay—to witness ruins where there ought to be stability and beauty. And are there none who will, despite all discouraging circumstances, fill such a place? There are. Canada will find men, and just the men, to labour in her own forests, among her sons; but Canada cannot find money. A few miles from that place, in the township of Clifton, is a small Baptist church of fourteen members; they have no regular preaching, while they are earnestly desiring it. In Barford there is a church which has recently been organized. Brother Ide preaches there. The people are so limited as regards their means, that were it not for the support he derives from the Vermont Baptist Convention, he could not continue with them; and even that assistance is very inadequate and uncertain. The church at Bamston is the largest in the township, and perhaps the most wealthy. Being destitute of a pastor, they were very desirous of procuring one from England; but they are now temporarily supplied. There is much need of preaching round this neighbourhood; a desire to hear is also manifested. In Compton there is a small Baptist church which is very seldom supplied with preaching. On Beeber Plains a church has been recently organized, but they have no regular preaching, though they have a temporary supply for one sabbath in the month. The state of things in the Georgeville church is encouraging, but the field traversed over is too large to be filled up by the indefatigable exertions of brother Mitchell.

Wherever we have been we have noticed great anxiety manifested with regard to the concerns of religion. Many young persons have lately been added to the churches. But we plainly see that, in a section of the country where loose ideas as regards religion are prevalent, where Universalism and Unitarianism find many advocates, well informed, active pastors are much wanted, are even absolutely necessary to give stability

to the truth, and, in imitation of their Lord, to lead the halting and strengthen the feeble. The Vermont Convention, which has afforded much aid to the brethren in the townships, will, we are led to expect, find it inconvenient to render them much more assistance, and then what shall be done? What, indeed? They cannot in most cases support their ministers. Is there then to be a famine—a destitution of the preached word? We, in behalf of our brethren, look to England. Shall we look in vain? Here are Baptist brethren; organized, yet (in many instances) destitute churches; over-worked ministers calling loudly for assistance; besides many parts of the country where little has been done to stem the torrent of vice. Our friends at home have little idea of the hardships some of the ministers in these townships endure; many of them are obliged to be actively engaged in manual labour through the week for their own support, and on the sabbath-days are called upon to preach at different stations, perhaps three times. Those who are not thus engaged in secular employments are employed in traversing the country, preaching at different places during the week, sometimes every day. As the field of exertion is large, the labour is exhausting; nor does it satisfy the growing wants of the people.

We discovered that Baptist sentiments are widely spread; converts mostly preferring to be immersed. On a recent occasion eight persons were baptized by a Methodist minister, seven of whom were immersed.

Out of thirteen churches, situated in a tract of country containing two hundred square miles, there are but five supplied with pastors, and they are inadequately supported, and over-worked. The probable number of members belonging to these churches is between six and seven hundred.

From our friends, the Free-will Baptists, we received much kindness. They are rather numerous in these parts. We have not their statistics at hand, but from personal inspection and derived information we are led to conclude they number nearly one thousand members. They have many small, feeble churches; six ordained ministers, and six licentiates. We found them to be an active, faithful, and zealous people. They have been of much use in this part of the country. Although their ministers are very poor, and receive very little support from their people, and are obliged to labour with their hands to supply the necessities of life, they strive industriously for the salvation of souls; some of them performing five days' manual labour each week, and preaching from five to eight times; which, from the distance between their appointments, is attended with much toil. They are in much need of well trained ministers.

Never did we see such attention manifested to the preaching of the word as in these townships; never beheld the effects of the gospel of peace more visible than in the conduct of very many of our friends. We were welcomed to their houses, and treated with all the kindness Christianity inculcates, and were received as those whose object it was to preach Christ crucified. We hope mutual good has been the result. As regards ourselves we can say, Sweet is the remembrance of their kindness, precious the remembrance of our mutual love to things unseen, and dear to our hearts the anticipation of eternal union in the regions of purity and peace.

A Visit to Godmanchester, by Mr. Gillies, Student in the Theological Institution.

Godmanchester, on the shore of Lake St. Francis.

As it regards evangelical preaching, this section of Canada may be said to be destitute. I do not mean by this, that those who occasionally visit them are not evangelical; but that their visits are so rare, that it may in truth be said of them, they are a people destitute of the preached gospel. The Rev. Mr. Dobie, of Huntingdon, has preached to them a few times during the past year. I am not certain that there have been any others who have favoured this people with their stated or occasional visits in the capacity of preachers. I had the pleasure of spending the second Sabbath in July with them; and, although I did not arrive until Saturday evening, we had a crowded meeting of attentive and interesting hearers. In this section there are seven Baptists; they are at present in connexion with the Baptist church at Fort Covington, New York, being the nearest, though at a distance of about twenty miles. The rest of the inhabitants are mostly Protestants, though there are a few French Papists. This portion of Canada, if not extensive and important as some other destitute parts, is still sufficiently so not to be forgotten, and its claims disregarded. May it, then, share largely in the prayers and efforts of the friends of Zion, that the precious souls which are ready to perish may be saved from the ravages of a "famine, not of bread nor of water, but of the hearing of the word of God."

ASIA.

RANGOON.

Letter from Mr. Kincaid.

Rangoon, Nov. 24, 1839.

As there has been little missionary labour performed in Burmah Proper for a long time, you will be happy to learn that Mr. Abbott

and I have come round to Rangoon on the express invitation of the viceroy, and have been received by him and other local officers in the most kind and urbane manner. For some months past, we have been determined on re-entering Burmah at the close of the monsoons, unless hostilities should actually commence. The disposition of the new king and court, however, has been such, that it has appeared extremely doubtful whether we should be allowed to prosecute our work in a manner satisfactory to ourselves, or beneficial to the natives. Yet, as there are between three and four hundred converts left as sheep without a shepherd, besides many unbaptized believers and heathen inquiring what they shall do to be saved, nothing short of actual hostilities between the English and Burmans seemed to be sufficient reason for further delay—at least an effort should be made. Just at this time, when our minds were oppressed with no little anxiety on the subject of our future course, the urgent and in some respects extraordinary invitation of the governor reached us. We regarded it as an interposition of Divine Providence in favour of his persecuted people, and as a manifest token of his approbation upon our entering that great field, to publish again the word of God.

We took passage in the Ayrshire, and on the 4th inst. anchored before the city. Our arrival was immediately made known to the governor, who expressed a wish to see us as soon as convenient; but it being near evening we called on Capt. McLeod, the English resident, visited the old mission-house, and returned to sleep on board the ship. The day following we visited his excellency, who received us in the most bland and courteous manner. I had known him in Ava—had been with him in the prisons when crowded with state prisoners—had seen him one of the most active and energetic in the king's court, when the government was being remodeled, but had received a most unfavourable impression of his disposition and moral feelings. He has a bold, independent mind, with a quick apprehension; is energetic, yet unpolished in his manners, and savage in his temper.

He treated us as old friends; inquired after our families, and expressed much pleasure in seeing us in Rangoon. He inquired with apparent anxiety, why we had not brought our families with us, but when I informed him that they would soon follow, and that it was our most ardent desire to remain in the dominion of his majesty, if permitted to prosecute our appropriate work, he replied that "he should do every thing in his power to render our situation comfortable—that he would not allow of any annoyance—that it was unbecoming and disgraceful, after the American teachers had

resided so long in Burmah, that they should be under the necessity of remaining in Maulmain." This, and much more to the same import, he said in the kindest and most unostentatious manner. We cannot doubt his sincerity in desiring us to remain in Rangoon. He wishes as far as possible to allay the agitated feelings of the public, and he is well aware that nothing will contribute more directly to promote this object than to see the American teachers, as formerly, engaged in their appropriate work. This is an undesigned tribute of respect to the gospel of our divine Redeemer, for we cannot doubt that this man, or almost any other native, would turn the whole weight of his authority against us, if at any time such a course would promote his individual interest. Self-interest is the highest motive which ever presents itself to the mind of a heathen, and when this is at stake, the ties of relationship, the charities of life, and the rights of men, are sacrificed without hesitation, and apparently without remorse. It is consoling, however, to reflect on that divine wisdom which superintends the affairs of this world, and so controls the actions of men, that "the wrath of man shall be made to praise God."

LETTER FROM DR. YATES TO MR. SOMMERS, OF NEW YORK.

Calcutta, Jan. 13, 1840.

MY DEAR BROTHER SOMMERS,—Yours of June 10th, 1839, came safely to hand, accompanied by the annual report of the American and Foreign Bible Society, for which accept my best thanks. From this letter I learn you are anxious to obtain information on three points. The state of the heathen, and their need of the scriptures; the distribution of scriptures among them; and the progress made in the preparation of the scriptures for distribution. I have requested brother Pearce to write you on the first of these topics, and brother Thomas on the second, and have engaged myself to write on the third; from all I hope you will obtain the information required. Our bible operations are confined chiefly to us three. I am responsible for the *preparation* of the versions; brother Pearce for the *printing* of them; and brother Thomas for the *circulation*. While the versions are passing through the press, I receive assistance in the way of remarks from the other brethren acquainted with the language in which the version is printing. To enable me to do justice to this important branch of labour, the brethren have exempted me from all other engagements, believing that I shall best subserve the cause of missions by giving my whole time and attention to this object. With the exception, therefore, of one sermon a week,

in Bengali and English, I am wholly devoted to the work of translation. My daily prayer is, that I may be a fit conduit through which the waters of life may flow without receiving any dark tinge or infectious taint, and I rejoice to think that there are some thousands in America who will unite with me in this supplication.

You say that you have heard that I am preparing a new English version of the bible, and would be glad to know my reasons for so doing, and the principles on which I proceed, also what progress has been made. It is perhaps too much to say that I am preparing a new version, though it may turn out ultimately to be so. I had no such design, however, when I commenced my labours. The simple story is this—I had to prepare the best version I could of the whole bible in Bengali, and it occurred to me that it would be desirable from the originals, first to make the English exactly what I should attempt to make the Bengali, allowing for the variations of idioms in the two languages. This led to the preparation of the English, and the alteration of such passages as by the common consent of the best critics required alteration. Some further trifling alterations were produced in the English by the actual experiment of translating; by this, defects were made visible which would never have appeared without such experiment. As we go on with the Bengali through the press, it is probable that some other improvements may strike us, which we shall make as we pass along. Our English, therefore, will not be complete till the printing of the Bengali is finished. When completed we have no desire of offering it as a new version, but shall not object to publishing it, if thought necessary to furnish to the world a correct idea of *exactly* what we are doing in our oriental translations.

We have begun this month with the printing of the Bengali bible, and as this proceeds, my alterations are to be copied on an interleaved English bible, and submitted to all the brethren for their remarks and further suggestions. You may, therefore, expect to hear of our progress from year to year for the next three or four years, if our lives are spared.

I remember with much pleasure the time when I saw you in New York, and walked with you to the meeting of the American Bible Society. Though separate from that society, I rejoice that we are both still engaged in the bible cause. May the Lord give us strength to serve him faithfully in that cause while we live, and give us to meet together in his heavenly kingdom when our work is done!

Affectionately yours,
W. YATES.

NEW CHAPELS.

DOVER.

Salem Chapel, Dover, was opened for divine service on Thursday, the 27th August, when two sermons were delivered; that in the morning by the Rev. N. M. Harry, of London; and that in the evening by the Rev. W. Brock, of Norwich. The attendance both parts of the day was very encouraging, especially in the evening, when friends from nearly all the dissenting places of worship in the town were present. The Rev. Messrs. W. Copley, H. Bevis, J. M. Daniell, J. Cramp, and J. Osborne, took part on this interesting occasion. On the following Sunday, three sermons were preached in aid of the building fund, by the Rev. J. P. Hewlett, minister of the chapel; the collections after which, and on the day of opening, amounted to £79 4s. The cost of the ground (which is freehold), and of the neat and commodious edifice erected upon it, is about £2800. Contributions have been collected and guaranteed to the amount of above £900, and a promise of £500 has been made by a friend who has already nobly subscribed, when the sum of £2000 has been raised.

The church for whose use Salem Chapel has been erected, is on the open communion principle; and was formed a year since, when sixteen persons were joined together in christian fellowship; through the divine blessing it now numbers forty-five.

The bible and hymn-books for the use of the pulpit were kindly presented by christian friends at Kingsbridge, Devon, the former scene of the Rev. J. P. Hewlett's labours.

BRIDPORT, DORSET.

The foundation-stone of a Baptist chapel was laid in this town on Tuesday, Sept. 8, 1840, The Rev. A. Wayland, of Lyme, implored the divine blessing, and the Rev. T. Clarke, of Chard, addressed the spectators. In the evening a public meeting was held in the town-hall, when addresses were delivered explanatory of the views and objects of the friends engaged in promoting the erection of the chapel. On these occasions it was pleasing to witness the assembling together of persons of different denominations.

PATTISHALL, NORTHAMPTONSHIRE.

On Wednesday, Sept. 9, 1840, a new chapel for the use of the Baptist denomination was opened for divine worship in the large and populous parish of Pattishall. Sermons were preached on the occasion by the Rev. F. Wheeler, Moulton, the Rev. T. T. Gough, Clipstone, and the Rev. J. H. Brooks, Ridgmount. The congregations were numerous through the day, so much so that the worship in the afternoon was held in an adjoining field.

The gospel was introduced into this village, August, 1833, by the Rev. T. Marriott, of Milton, preaching in the open air. Our friend obtained a cottage, in which the gospel has been preached with pleasing success, in the conversion of souls up to the present time of opening the chapel. And the friends of Christ in this village desire to express their obligations and thankfulness to their generous friend, the Rev. T. Marriott, for the kind and liberal support which he has afforded, and still continues to afford to this infant cause. The expense incurred in the erection is £170; towards the payment of which £30 were collected at the opening, and £70 before.

NEW CHURCH.

HEDGE END, NEAR BOTLEY, HANTS.

Fourteen members, resident in this vicinity, having been dismissed from the Baptist church at Southampton, a church was formed here, by the Rev. B. H. Draper, on Aug. 27th. On the following day Mr. John Oughton was ordained as their pastor. The Rev. John Clay, of Portsea, began the interesting services of the day with reading the scriptures and prayer. The Rev. T. B. Burt, of Bewley, described the constitution of a church, according to the New Testament. The Rev. Thomas Morris, of White's Row, Portsea, asked the questions, and received the confession of faith; the Rev. John Shoveller, of the same place, prayed the ordination prayer; and Mr. B. H. Draper, of Southampton, gave the charge, from 2 Tim. ii. 15. In the evening the Rev. C. Room, of Portsea, addressed the church, from 2 Pet. iii. 18.

A tea party, for the benefit of the Sunday school, added to the enjoyment of this delightful day. It was held in a large marquée in the front of the chapel.

The Rev. C. Cakebread, and the Rev. Samuel Oughton, the father of the friend who was ordained, and others, engaged in the devotional services. Many persons could not get into the meeting-house, though not a few who were most friendly to the cause were engaged in the labours of the harvest.

Mr. Oughton's prospect of usefulness is very pleasing.

ORDINATIONS.

BRAMLEY, NEAR LEEDS.

Aug. 12. The Rev. Charles New, late of Horton College, Bradford, was ordained to the pastoral office over the Baptist church at Bramley. The Rev. Mr. Clowes, classical tutor of Horton College, commenced the service by reading the Scriptures, and prayer. The Rev. J. Acworth, M.A. Theological tutor, delivered the introductory discourse on the principles of dissent, and asked the questions. The Rev. C. Larom,

of Sheffield, offered the ordination prayer. The Rev. I. New, Salisbury (brother to the young minister), delivered the charge. In the evening, the Rev. James Edwards, of Nottingham, commenced the service, when the Rev. J. E. Giles, of Leeds, preached to the people. The Rev. Messrs. Girdwood, of Manchester, Fox, of Wakefield, and Yeaddon, of Leeds, took part in the services, which were numerous attended.

LIVERPOOL.

On the 25th of August Mr. R. B. Lancaster, student of Horton College, was ordained pastor over the Baptist church (recently under the care of the lamented Rev. Moses Fisher), assembling in Soho Street, Liverpool, when, in the morning, the Rev. James Lister delivered the introductory address. The Rev. C. M. Birrell proposed the questions. The Rev. J. H. Thomas offered the ordination prayer. The Rev. J. Acworth, A.M., President of Horton College, gave the charge to the minister. In the evening, the Rev. J. E. Giles, of Leeds, preached to the people. The devotional services was conducted by the Rev. J. Girdwood, of Manchester, the Rev. Mr. Cope, Independent, Woodside, the Rev. H. Crichton, A.M., the Rev. D. Rees, of Sheffield, and Mr. Maclay, of New York. After the morning service the ministers and friends adjourned to dine at the Adelphi Hotel; and in the afternoon a large party took tea together in the school room under the chapel; after which, speeches were delivered, breathing the sympathy of the speakers with the newly ordained minister—expressing their hope that the life and health of the young pastor might be long preserved, and their belief that with the blessing of the Great Head of the church on his labours, the Baptist interest in Soho Street, would improve and prosper, and the name of the Lord be magnified.

GARN, CARNARVONSHIRE.

On the 26th and 27th of August a public meeting was held at Garn, when Mr. Enoch Williams, late of Waenfawr, was publicly recognised as pastor of the baptized churches there, and at Capel y beirdd. Two sermons were delivered on the previous evening, by Messrs. W. Lewis, of Holyhead, and John Jones, of Llanrwst. At 10, Mr. O. Owens, of Beaumaris, introduced the services, and Mr. D. Rowlands, of Pullheli, briefly stated the nature of a New Testament church, desired the brethren to intimate their acceptance of Mr. W. as their pastor, which they did by lifting up their hands, and afterwards supplicated the blessing of the Great Head of the church, upon the solemn transactions which had taken place

“on earth.” Mr. R. Jones, of Llanllyfui, addressed the minister, and Mr. John Evans, of Bangor, the church, upon their respective duties, in very appropriate terms. At 2, Mr. Jones, of Portmadoc, read, and prayed, and Messrs. O. Owens, and John Evans, preached. At half-past six Mr. John Jones, of Llanberis, commenced, and Messrs D. Rowlands, and W. Phillips, from Anglesey, preached. It was at this place that our aged and respected brother Evan Evans, had spent such an unusual number of years in the ministry of the word, with great consistency of character, purity of doctrine, and benefit to those who would taste and digest the bread of life, and drink the waters of a perennial and free salvation. The state and prospects of the cause in this locality are very encouraging, and our brother's labours have *not* been “in vain in the Lord.”

CARLISLE.

The Rev. Francis Johnston, formerly of Edinburgh University, and Bradford College, has resigned the pastoral charge of the Baptist church at Boroughbridge and Dishforth, Yorkshire, and accepted the charge of the recently formed church in the city of Carlisle, where he commenced his labours on Sabbath, the 20th of September, with a pleasing prospect of usefulness.

GUILDSBOROUGH, NORTHAMPTONSHIRE.

We received and published last month a statement respecting this church, which was incorrect. Mr. Cubitt did not accept the invitation which he had received. Subsequently, the Rev. Thomas Griffin, late of Hitchin, formerly of Prescot Street, London, has accepted an invitation to the pastorate, and entered on his labours.

RECENT DEATHS.

REV. JONATHAN CARVER.

The sudden death of this venerable minister occurred on Thursday, the third of September. He had been the esteemed pastor of the Baptist church at Necton, in Norfolk, thirty-six years, and was revered among his connexions as a man of undissembled piety, and unimpeachable character. Within the last few months he had resigned his pastoral charge, and it was his anxious wish to see a successor appointed, and the cause of God sustained in the church with increased vigour. One of the last letters he ever wrote was an invitation to a minister at a distance, to visit them, with a view to settlement; but the messenger who was sent to meet him was also the bearer of the intelligence of the decease of his aged friend. At the time of his death he was visiting a friend, at a short distance

from home; he retired to rest in his usual health, but in the morning, as he was dressing, he was suddenly taken ill. Medical help was immediately procured, but it was in vain. Mr. Carver was in the 72nd year of his age. Mr. Puntis, of Norwich, officiated at the interment, and we have reason to hope that he will furnish a memoir of the deceased for publication in our pages.

REV. PHILIP DAVIES.

Died, on Monday, September 7, the Rev. Philip Davies, for about twenty years the faithful and diligent pastor of the Baptist church at Whitchurch, Hants. Mr. D. previously stood in the same relation to the church at Oakingham; and in each of these places, as well as at Reading, where he resided when serving the interest at Oakingham—he was uniformly respected as a man of transparent integrity, and great benevolence. In him religion was rendered additionally attractive by the habitual cheerfulness of his manner, evidently proving that the gospel furnished him with a perennial spring of holy delight. A widow and five children remain to mourn his loss, all of whom are *written among the living in Jerusalem*, and are cheered by the delightful hope of rejoining their beloved parent in a better world.

REV. JOHN ROGERS.

This worthy and successful minister, who was pastor of the Baptist church at Eynsford, near Farningham, Kent, was removed from the present state of existence on Lord's-day, Sept. 22, 1840.

MISCELLANEA.

REGISTERS OF BIRTHS AND DEATHS.

In consequence of the recent Act of Parliament by which non-parochial registers are (after examination by the commissioners) made receivable as evidence in courts of justice, the registers of births and baptisms which for nearly a century have been kept at Dr. Williams' Library, in Redcross Street, London, have been removed from thence, and are now deposited with the Registration Commissioners, Rolls Yard, Chancery Lane. As the commissioners are empowered to receive (at any time previous to the 9th of Nov.) any non-parochial registers of births or baptisms, deaths or burials, and marriages, which have not yet been transmitted to their office, and are directed to deposit in the General Register Office all such registers as they may find to be accurate and faithful, we recommend every congregation that may still have a register-book in its custody, to transmit the same to the commissioners without delay, as the withholding any from their inspection

will deprive them of the benefit conferred by the Act, and may diminish their present value by raising a suspicion as to their genuineness and authenticity.

BAPTISM OF THE REV. W. CROWE.

The Rev. W. Crowe, pastor of the Independent church in Wells Street, Hackney, having adopted the distinguishing views of our denomination, has resigned his charge, and united himself with the church at Mare Street, Hackney, under the care of Dr. Cox. He was baptized by Dr. Cox on the 3rd of September, communed with the church on the following Lord's-day afternoon, and in the evening occupied the doctor's pulpit. From the accounts which we have heard of Mr. Crowe's character and attainments, we are persuaded that he will be welcomed among us with great cordiality.

CONFIRMATION OF THE REV. RICHARD KNILL.

It must gratify our pædobaptist brethren to learn that a man so estimable as Mr. Knill, whose ingenuity and good humour are always pleasing, has recently felt more convinced of the propriety of their practice in respect to baptism. He has announced this to the world; and it may be interesting to many to learn by what means this augmented conviction has been effected. It may especially excite the curiosity of baptists, as they are not accustomed to receive accounts of variation of feeling on this subject from their own pastors; a minister, once a baptist, is generally a baptist so completely that he never thinks of issuing a bulletin respecting the state of his mind in reference to baptism; but it is remarkable how frequently our brethren communicate to each other new discoveries in favour of their practice. The confirmation of Mr. Knill is, however, no ordinary occurrence; and it is the more worthy of notice, as it furnishes incidentally a reason for performing the affusion on the face, rather than on any other part of the body. We never knew before why this was; but now we are initiated into the reason, or at least a reason, why the water should be applied not to the feet of the subject but to the face.

This important event, which is recorded in the Home Chronicle of the Evangelical Magazine, for September, page 441, and authenticated by Mr. Knill's own signature, took place on the 24th of July, 1840, on the lake Windermere, along which Mr. Knill was sailing. The process by which it was effected is described by himself, partly in Roman type, and partly in italics, thus:

"As the rain descended, and the winds blew, and the waves dashed upon us, I *felt* one of the finest illustrations that was ever

given of the *baptism* of the children of Israel, when they passed over the Red Sea. 1st, *They were all baptized, and so were we.* 2nd, *They were all baptized in the cloud and in the sea, and we were all baptized in the cloud and in the lake.* 3rd, *They all went over dry shod, and so did we.* 4th, The application of the water was chiefly *to our faces*, as it was, I doubt not, *to theirs*; though I confess some went through my hat, and a little ran down into my neck; but *our feet* were quite dry. I *felt more* convinced, but *not less kindly than ever*, on that grand, dividing question, 'The subjects and the mode of baptism.'

A correspondent has transmitted to us the following remarks on Mr. Knill's statement:—

"In running the parallel between this voyage and the passage of the Israelites as mentioned by the apostle in 2 Cor. x. 1, 2, there can be no doubt upon the first point mentioned, namely, the universality of the respective cases, as "*all*" who followed Moses through the channel of the Red Sea were really there, in the circumstances described; so "*all*" who were in the steamer on the lake were really there in the circumstances described. But, besides this one point of coincidence, I confess myself at a loss to trace any further analogy or resemblance. It is highly improbable, for instance, that any rain fell from the cloud that overshadowed the Israelites; and quite as improbable that the waves of Windermere rose up like a wall on either side of the vessel. As to being "*dryshod*," on which great stress is laid, perhaps it can as little be proved, that there was no moisture from the sands, or earth, that formed the bed whence the waters had so recently rolled off, as it can that there was any water applied to their faces, whether from the sprinkling of the cloud, or from the spray of the sea. Upon the whole, the great importance attached to *dry feet and wet faces*, is amusing in no ordinary degree, inasmuch as it seems so highly probable, that while such was undoubtedly the predicament of the Lakers in their boat, the very reverse was the condition of the fugitives from Pharaoh, who while trampling along the channel of the sea, would, I have no doubt, be mercifully spared from the inconvenience of both rain and spray. So far, therefore, as this term "*baptized*" unto Moses in the cloud and in the sea" is illustrative of mode, it seems to me expressive of the position of the people in relation to these elements, namely, they were enveloped, compassed about."

That boat, to which our correspondent refers, in which Mr. Knill and his companions were, might be convenient at the time to keep the feet dry and prevent immersion, but it sadly mars the analogy. So, after

reading and considering what has been written on both sides, we are convinced, as much as ever, though not more, that immersion is baptism, and that baptism is immersion,

PERSECUTION OF BAPTISTS AT HAMBURGH.

The following Memorial has been transmitted to the British Consul at Hamburg, for presentation to the Senate. It might be advantageous if the inhabitants of other large commercial towns were to follow the example of our friends at Newcastle.

To the High and Learned Senate of the Free Hanseatic City of Hamburg.

The Memorial of the Baptized Church of Christ meeting for worship in New Court Chapel, within the Town and County of Newcastle-upon Tyne,

Sheweth,

That your Memorialists have heard with unmingled feelings of regret, that in the free city of Hamburg, the civil authority has been, and is now, evoked, to prevent the Baptist Church under the pastoral care of Rev. Mr. Oncken, from publicly worshipping Almighty God, and administering the ordinances of religion agreeably to what the said Church considers to be the rule of holy scripture, and to the conscientious conviction of its pastor and members.

That your Memorialists, professing the same faith and order as the Baptist brethren at Hamburg, deeply sympathise with them in their afflictions, and feel themselves called upon to memorialise your high and learned Body on the subject, in the hope that on a calm and deliberate review of the case you may reach the conclusion, that the interference of the civil power in matters of religion and conscience—unless for the protection of the people, so long as they do violence to no man, nor break in upon the public peace—is as repugnant to the principles of the Christian religion, as it is contrary to all sound policy.

On the first particular, your Memorialists with confidence refer your high and learned Body to the New Testament of our Lord and Saviour Jesus Christ; from which it appears, that neither the Saviour of the world nor his commissioned apostles resorted to the temporal sword either to propagate or to maintain the Christian verity; that the only means put in motion by them for the diffusion of the faith was moral suasion, the foolishness of preaching; and the only sanctions resorted to by them for its maintenance and purity, spiritual censures. Hear the commission of our Lord and Master, "Go ye into all the world and preach the gospel." Listen to the testimony of the apostle of the

Gentiles, "The weapons of our warfare are not carnal." Read the history of the first centuries of the Christian era, when, despite the opposition of imperial Rome, our holy religion triumphed throughout the empire, and gloried in having thirty Christians for one pagan.

On the second particular your memorialists might refer your high and learned body to the experience of all ages and of all history, but they confine themselves to two recent instances,—First, To the conduct of the princes of the house of Stuart, in Britain; and, Secondly, To that of Louis XIV. in France. The persecuting spirit of the Stuart family brought the first Charles to the scaffold, and finally drove that dynasty from the throne. The revocation of the Edict of Nantes by Louis XIV. despoiled France of her moral and industrial power, and led to that frightful revolution, the recollection of which even yet causes trembling to take hold on our flesh. Your own beloved city cannot have forgotten the iron hand that grasped her lovely form, and subjected her children to violence and oppression. Shall these truths be buried in oblivion? Shall these lessons be productive of no wisdom? Your memorialists devoutly say, forbid it, merciful heaven!

In conclusion, your memorialists would recall the attention of your high and learned body to the golden rule of Christianity, a rule as applicable to states as it is to individuals, "As ye would that men should do unto you, do ye also to them likewise." Your ancestors nobly shook off the trammels of the church of Rome, and listened to the voice of the glorious reformer, Luther. That liberty which your fathers asserted, and which you yourselves enjoy, freely concede to others; and let no longer the waters of the Elbe roll to our happy shores—happy in the enjoyment of civil and religious freedom—the mournings, the lamentations, and the woes of our brethren in Christ which are among you. Believe us, they are men who, if only tolerated, will prove a blessing

to your commonwealth, and rank among the firmest pillars of your state.

Praying that the God and Father of our Lord Jesus Christ may, by his good Spirit, guide, govern, and direct you in all things, and bless your city with all temporal and eternal good, we affectionately and respectfully bid you farewell.

Done at our Church-meeting this seventh day of September, 1840, and signed by us in the name and on the behalf of the Church,

GEORGE SAMPLE, Pastor.
JAMES BAKER, Deacon.
HENRY ANGUS, Sen. Deacon.
HENRY ANGUS, Deacon,
JOHN FENWICK, Deacon.

SUNDAY-SCHOOL TEACHERS' AND SENIOR SCHOLARS' INSTITUTE, FISHER STREET SCHOOL ROOMS, RED LION SQUARE.

This institution has been established for the promotion of the Religious and Intellectual Improvement of its members, by the formation of Evening Classes; the reading of Essays for Discussion; and the delivery of Popular and Experimental Lectures on subjects connected with Biblical Literature, Sacred Biography, History, Geography, Ecclesiastical, Ancient, and Modern History, the Evidences of Christianity, Authenticity of the Scriptures, and general Science. In short, that they may have all the advantages of a Literary Institution, apart from the evils that exist in some of our Mechanics' Institutes.

None are eligible to be members but those who have been or are connected with Sunday-schools. Members to be admitted by ballot. Subscription for members, 1s. per quarter. Tickets for the Lectures, 2s. 6d. per quarter, for persons who are not teachers or scholars. President, Mr. GULLFORD; Treasurer, Mr. GARDNER; Secretary, Mr. BURBIDGE; Librarian, Mr. SMITH.

CORRESPONDENCE.

ON THE PROJECTED BAPTIST NEWS-PAPER.

To the Editor of the Baptist Magazine.

DEAR SIR,—As a Baptist, and as possessing considerable experience in relation to what are called "religious newspapers," I beg leave to express my entire concurrence in the judicious advice which you gave to those of our brethren who are said to be contemplating a denominational newspaper. I advert to the subject, not to supply any imagined deficiency in the dissuasive argu-

ments which you have urged, but to confirm your remarks, by reference to my own practical knowledge.

I can assert with confidence—

1. That the publication (not to say establishment) of a religious newspaper, is an expensive and a hazardous undertaking.

2. That there is no room at present for a second metropolitan Dissenting newspaper; And I think I can also show—

3. That the Baptist denomination are unable to maintain a newspaper of their own;

4. That, if they were able, they have no need of one; and,

5. That the publication of one would be injurious to the cause of Dissent, without being beneficial to that class of Dissenters to which we belong.

1. That the publication of a religious newspaper is an expensive and a hazardous undertaking, I too well know. But let us first inquire of others. There are now three such newspapers published in London. It may be that two out of the three are paying, but I question whether the third is, although its circulation, number for number, is ostensibly greater than that of either of the other two. We must compare the *advertisements* which appear in newspapers, and that in point of *character* as well as quantity, if we would form a just notion of their relative incomes. But, be this as it may, the question is, how much money has been spent in the establishment of the *Record*, the *Patriot*, and the *Watchman*; and how much influence has been required to bring each of them up to its present point of prosperity. I will not undertake to answer my own question categorically; but I *will* venture to affirm that our sanguine brethren would, in every case, find the money to be more than they would care to risk, and the influence greater than they could possibly command. If the Baptists are as numerous, are they as rich, as liberal, and as public-spirited as the Evangelical Church party? Can they be compared with the Wesleyans in any particular involved in the question—in numbers, in wealth, in *esprit de corps*, or, above all, in ministerial influence and opportunities for exercising it? And, to repeat your own interrogatory, if in combination with the Congregational body, the Baptists, less numerous and less wealthy than they, have barely been able to support efficiently a journal common to the two denominations, what prospect is there of one of these denominations, and that the less numerous and less wealthy, though not indeed the less energetic of the two, sustaining a journal of its own? I think these questions, duly reflected on and ingenuously answered, should deter men of prudence from meddling with so unpromising a design.

There are several criteria which give warning. For instance, as the circulation of the *Wesleyan-Methodist Magazine* is to that of the *Watchman*, or as the circulation of the *Evangelical Magazine* and the *Baptist Magazine* united is to that of the *Patriot*, so is the circulation of the *Baptist Magazine* to that of a Baptist newspaper. Again, as the annual income of the Wesleyan Missionary Society is to the circulation of the *Watchman*, or as the annual income of the London and Baptist Missionary Societies united is to the circulation of the *Patriot*, so is the

annual income of the Baptist Missionary Society to the circulation of a Baptist newspaper. Lastly, as the Wesleyans are to the circulation of the *Watchman*, or as the Congregationalists and Baptists united are to the circulation of the *Patriot*, so are the Baptists to the circulation of a Baptist newspaper. The project resolves itself into the rule of three, and that infallible test condemns it.

Crede experto. What it has cost to establish the three newspapers referred to, I do not pretend to know; but I am familiarly acquainted with the history of one religious newspaper which cost full ten thousand pounds, and never was established; while, from my own painful experience, I can declare that five hundred pounds may be lost in the most economical conducting of a weekly religious newspaper in the ninth year of its existence!

To all this it may be answered that the projectors of a Baptist newspaper are prepared to lose any sum of money in establishing it, from a conviction that the loss will be counterbalanced by the advantage. I am tempted to cite a very homely proverb in anticipation of such an answer; but, instead of doing so, I will proceed to state why I think disappointment awaits the experiment in point both of circulation and of moral results.

2. There is no room at present for a second metropolitan Dissenting newspaper. Of this I am thoroughly persuaded. It is but a few weeks since I had occasion to visit many of the large towns north of London, in which lie the strongholds of dissent, whether Baptist or Pædobaptist; and my errand was of such a nature as to put me in possession of the best and the amplest means of deciding this question. Wherever I went, and of whomsoever I inquired, the result was the same; and, without any reference to the particular subject before us, I returned to town with these convictions, amongst others, deeply rooted in my mind,—that subscribers cannot be obtained to a second Dissenting newspaper, without diminishing the circulation of the one which now exists; and that that journal is too firmly established, and too generally approved of, to render the attempt other than futile in the extreme. Of course, a large capitalist might get a journal into circulation by giving away a few thousand copies every week; but I do not believe that a clear circulation of 1500 a week (and less would be useless) could be obtained by the most liberal and judicious outlay in the ordinary manner.

3. The Baptist denomination are unable to maintain a newspaper of their own. I say this from no disrespect to the body of which I have the privilege to be a member; and I think I have already advanced too

many proofs of the assertion to render one word more necessary.

4. The Baptists have no need of a separate journal. I venture to make this assertion, because I happen to be well aware that if the existing Dissenting newspaper does not contain sufficient Baptist news to please us, it is our own fault. For a year past I have had peculiar facilities for ascertaining the disposition of its conductors, and I can confidently assure my brethren, the Baptists, that the columns of the *Patriot* are as freely and as fairly open to them as to the Congregationalists. In fact, I believe a twelve-month's file of that journal might be searched in vain for any evidence on which a presumption could be founded of the editor's denominational prepossessions. We ought to be able to point to something of this kind, to something implying a bias, some rejection of Baptist intelligence, some palpable manifestation of hostility, or, at least, neglect, before we talk of setting up a journal of our own. I am taking for granted that for what (without offence) I may designate sectarian denominational purposes, the periodical under your able superintendence, Mr. Editor, is deemed sufficient. If, indeed, we have interests which cannot be sustained without calling into existence an accredited newspaper organ, the case is altered; but I know of no such emergency; and no one, I presume, is so unreasonable as to expect that a journal which enjoys at least as much support from another denomination as from us, should lend itself to any of our interests, except on those broad catholic and Dissenting principles by which it is pledged to that other denomination equally with ours.

5. The publication of a Baptist newspaper would be injurious to the cause of dissent, without being beneficial to the Baptists. Its effect upon ourselves would be to give colour to an imputation which I trust we really do not deserve; namely, that we are growing more sectarian; while I fear it would materially tend to make us so. The experience of those who have had to do with party newspapers, and the observation of those who have had nothing to do with them but to read them, join in attesting this probability. Whenever a party, in church or state, possesses an exclusive organ, farewell to moderation in the maintenance of their own opinions, and to candour and charity in judging those of their antagonists. Now, I, for one, want not to become more wedded to my distinguishing religious tenets than I am already; for, indeed, I am so satisfied of their truth, and with the plain, simple, and decisive evidence of their truth, that I feel sure nothing but a meek and brotherly carriage on my part (so far, at least, as I am concerned) is requisite, in order to the adop-

tion of them by my friends of other denominations. For these reasons, I conclude that the issuing of a Baptist newspaper would do our denomination no good. And I feel strongly persuaded that it would be positively injurious to the common cause of dissent.

I have already remarked on the bad influence of party journals with respect to their own adherents. We Dissenters and our *Patriot* are no exception. Of party journals I know none so free from the bad symptoms of a party spirit, which I attribute in a great degree to the benign and courteous temper of its excellent editor, but more to the universal and essentially just and benevolent principles that bind together the party which he represents. Dissenting principles (in spite of the unpromising epithet) intend not the selfish interests of a faction, but the welfare, moral and spiritual, temporal and eternal, of all mankind. Still, in advocating them, and striving to infuse them into the minds of our countrymen and the spirit of our laws, we do not altogether escape from the ordinary effects of party warfare upon the disputants. If this is unavoidable, and perhaps it is, we have some compensation for it in the tendency which the circumstance of our party being composed of two denominations has to mitigate their differences on other subjects.

But the cause of Dissent would sustain positive injury. The friends in Parliament of Dissenters are even now so little impressed with a conviction of their strength and unitedness, that they can scarcely be prevailed upon to attempt anything in their behalf. The loss of the Unitarian alliance is not to be regretted, but yet that schism inflicted a severe blow upon the parliamentary interests of Dissent from which they have not yet wholly recovered; and when would those interests recover from the injury of which an open rupture between the two great denominations of Dissenters would be productive? Besides, at present we have one very efficient advocate of our common principles and interests; whereas, in the case supposed, we should have two inefficient advocates, pursuing independent lines of policy, often clashing in their modes of attaining the same object, and frequently forgetting their common aim, in the polemical disputes which the exclusive and sectarian character of each would inevitably engender.

In short, I can conceive of nothing so pernicious to the cause of Dissent as any attempt, under present circumstances, to set on foot a second Dissenting newspaper, whether Baptist or not; and I trust every such attempt will be discouraged. Let us be reasonable. None but an editor knows an editor's pains; but every man of sense

and reflection will perceive, if he takes time to think, that it is impossible for one mind to fit itself in every point and particular to ten thousand minds; and yet because they differ in shades of opinion, *he*, poor wight! must bear the blame! It is the height of folly. We should count ourselves very fortunate if we can meet with a journalist who, upon the whole, expresses our views; and on this ground I venture to challenge for the *Patriot*, the vigorous, hearty, and undivided support of all Dissenters.

I am, dear Sir,

Yours, very truly,

J. M. H.

To the Editor of the Baptist Magazine.

SIR,—I have been requested, as Secretary to our West Riding Baptist Association, to address to you a few lines relative to your remarks in last month's postscript, dissuading from the attempt to establish a Baptist newspaper. The friends who took the chief interest in the subject, remain fully satisfied that a religious newspaper as an organ of the denomination, would very materially subserve its interests. They think that we need means of quicker and fuller communication on denominational matters than we at present possess. The Independents have the *Patriot* devoted almost exclusively to their interests; the Methodists, and each party in the Established Church have their weekly periodicals; and many friends here conceive that it would be well for the Baptists to have theirs also: and they feel little doubt that a Baptist newspaper would be fairly and, probably, well supported.

Since, however, the proposal became known, a deputation from some brethren in the midland counties, who have nearly completed arrangements for setting on foot a new paper, the "*Nonconformist*," has visited the parties most active in endeavouring to originate the Baptist paper.

All whom the deputation saw cordially agreed to waive, FOR THE PRESENT, their own design, in favour of the effort to be made by the "*Nonconformist*" for uniting all thorough-going Dissenters into one vigorous body for the overthrow of church and state abominations.

The fullest assurances were given by the deputation that no *denominational bias* should be discoverable in the columns of the "*Nonconformist*," and that Baptists should, to the extent of the accommodation afforded by the paper, enjoy equal space with their brethren of other denominations.

On these grounds all who have yet been communicated with on the subject are desirous to give the whole weight of their in-

fluence, for the present at least, in support of the "*Nonconformist*."

I remain, dear Sir,

Your obedient humble servant,

FRANCIS CLOWES.

MISSIONS TO AFRICA.

To the Editor of the Baptist Magazine.

DEAR SIR,—From an American newspaper, dated Aug. 19, 1840, which I have just received, I copy the following notice, which cannot fail to be gratifying to the numerous Christian friends who enter into the views of our esteemed brother Knibb, in reference to the evangelization of Africa. Our brethren on the other side of the Atlantic will immediately have their agents on the banks of the Niger; and I trust the great encouragements the English Baptists have met with in the West Indies, will induce us without delay to extend our missionary efforts to the sable tribes of Africa, in the heart of their own country.

"*Missionaries to Africa.*—The Rev. Messrs. Fielding and Constantine, with their wives, sailed from Norfolk, on Monday, in the packet ship *Saluda*, bound to Africa. These intrepid evangelists go out under the patronage of the Baptist Foreign Missionary Society, and it is understood are destined to labour in the valley of the Niger. Previous to their departure a large number of persons assembled on board the ship, and religious services, appropriate to the occasion, were performed by the Rev. Mr. Breed and the Rev. Mr. Hume.—*Norfolk Beacon.*"

If you can find a corner for the above intelligence it will be gratifying to many of your numerous readers.

Yours, very sincerely,

THOMAS MORGAN.

Sept. 19, 1840.

EDITORIAL POSTSCRIPT.

We regret to learn that no missionaries are to be permitted to accompany the intended expedition up the Niger, excepting two from *The Church Missionary Society*. It had been hoped that this expedition would have afforded facilities for our intended deputation of inquiry to ascertain the stations that may most suitably be occupied on that continent.

From a New York paper which has just come to hand we learn that the Rev. Howard Malcom, not having recovered the free use of his voice, and having accepted a situation which promises usefulness without the necessity of public speaking, has resigned his Secretaryship to the Baptist Board of Foreign Missions.

THE
MISSIONARY HERALD.



GREEGREE MEN OF WESTERN AFRICA.

GREGREE MEN OF WESTERN AFRICA.

As the attention of our friends has of late been directed to Western Africa, we have prefixed to the present Number, an engraving which has reference to that long-oppressed and deeply-injured country. It represents what are called Greegree men, dressed out in various forms, suited to inspire terror into the minds of the poor ignorant people, and thus to perpetuate their great influence. The name is given them because of the supposed connexion of their authority with the Greegrees, or charms, which, throughout the coast, have such a powerful hold on the minds of the natives.

The figure on the left is that of a Greegree Man, met with by Major Gray at a place called Kayaye, and is thus spoken of by him:—

“A man, covered from head to foot with small boughs of trees, made his appearance in the afternoon near the town, and gave notice to the young women and girls that he would pay them a visit after sunset. At the appointed time he entered the village, preceded by drums, and repaired to the assembly place, where all were collected to meet him with music and singing.”

His object in coming, he said, was to caution the women to be circumspect in their conduct. Major Gray adds,—

“He related some circumstances, with which he said he was acquainted, little to their credit; but, as it was his first time, he would neither mention names, nor inflict the usual punishment, namely flogging: he would take advantage, however, of the first opportunity which they should be imprudent enough to afford him. All that he said was repeated by the girls in a sort of song, accompanied by music and clapping of hands.”

The middle figure is that of another Greegree Man, met with by Major Laing at Ma Yerma. A gun having been missed, Major Laing says,—

“The guide insisted on seeing the Greegree Man of the town; which demand being acceded to after violent opposition, a man, dressed as is represented in the accompanying drawing, made his appearance. His head supported an enormous canopy of skulls, thigh-bones, and feathers; and his plaited hair and beard, twisting like snakes, appeared from beneath it. His approach was notified by the tinkling of hawks’ bells and the gingling of pieces of iron, which, suspended to his joints, kept time with his motions. He made several circuits round the assembly; and then, approaching the middle, demanded the cause of his summons; with which being made acquainted, he waved his rod several times in the air, and made his way into the bush, where he remained nearly a quarter of an hour. On his return he spoke at some length, and concluded by naming the man who had stolen the gun; but was sorry that it could not be recovered immediately, as the thief was by this time half way to Mabung with his prize. I gave the Greegree man a head of tobacco for his skill, and furthermore gave him credit for fabricating the whole story; but in this respect I was wrong, as, on my return from the interior, I found the gun, which had been recovered from the man in question, waiting my arrival.”

The figure on the right hand was met with by Major Laing at Rodoma, and was called Ba Simera’s Greegree Man; Ba Simera being principal chief or king of that part of the Timmanee country. Major Laing says,—

“An African, habited in the extravagant manner represented in the accompanying drawing, attended by about a dozen men, rushed into the town, and made an attempt to seize some articles of raiment belonging to my people; who were, fortunately, however, sufficiently on the alert to disappoint them.”

By such means as these the people, and particularly the females, are kept in a state of slavish and superstitious fear; for, however the visits of these Greegree Men may be sometimes made a sort of amusement, it is obvious that a tyrannical and inquisitorial power is hereby exercised over the mind.

From this tyranny, and every other, may these numerous tribes of our fellow-mortals be speedily delivered; and may it please the Father of Lights to bless the humble attempts we may make, as a part of the agency employed to dispel the worse than midnight darkness!

CALCUTTA.

MONGHYR.

EXTRACT OF A LETTER FROM MR. LESLIE,

Dated April 6, 1840.

It is, indeed, a very long time since I wrote you; but my reasons have been that I had nothing of any moment to communicate, and that I knew Mr. Parsons had written you; you could not, therefore, be ignorant both of my state and of the state of the station here.

You will, no doubt, before you receive this, have heard of our great loss in the removal of our beloved brother Pearce. It is a loss indeed, but God has done it; what, therefore, should we poor short-sighted and ignorant mortals say? It becomes us to hold our peace, and be resigned to his most blessed will. The flower of our Mission has been plucked; but the root remains, and it possesses the capability of producing other flowers. O that it may soon send forth ten instead of one! The Lord hasten it in his time! The two dearest friends I had in the Mission are now both gone—Penney and Pearce; it well becomes me to think of following them. O may I grow more and more like them here, and be permitted to unite with them hereafter! Amen and amen.

The last year was a very barren year with us at this station: we had not a single addition; and we lost five or six by death, and one or two by removals to other stations. But the seed sown was not lying dead; it was vegetating; and we are this year called upon to reap a few handfuls. The last week we had six added by baptism to our little church, five of whom are natives. One of the latter is a young man who seems fitted by God for usefulness; and we intend, after giving him some additional instruction, to set him apart for his Master's service as a native preacher. Thus, we hope, the work of God will be continued and extended. One or two others have solicited baptism, but we have thought it right to delay them for a time.

But, though we had no additions to the church last year, we had a very interesting baptism. Another of Mr. Start's German missionaries having had his eyes opened to the truth of believers' baptism, came boldly forward, and, in the midst of us, put on Christ in his own appointed way. May many more soon follow his example! His name is Heinag. •

The church, I am glad to say, remains at peace, and is, I hope, walking in love, and in the

comfort of the Holy Ghost. One native woman, whom we had, some years ago, to put aside for non-attendance upon the ordinances, has returned to us with weeping and supplication, and been received in among us again with joy. She met with a severe affliction, which brought her back to her right mind; and, as far as we can judge, she seems right-minded indeed. During the whole time of her exclusion we never knew any thing wrong in her conduct; and we have some reason for thinking she never abandoned secret prayer to Christ. Her abstinence from the ordinances seems to have been somewhat of a mere whim, but it was a whim of that kind that the church felt it could not overlook. The command is, "Forsake not the assembling of yourselves together."

I am glad to say, that, as it regards health, I am greatly recovered. I am afraid to say that my long-continued fever has left me; but I have not had an attack of it since January last, and have become as strong as ever I was. I had a very severe attack last September, and was upon the point of returning home; but Mr. Parsons having resolved on coming to Monghyr, I felt that it would not be right, with his inexperience and feeble health, to leave him alone, and therefore made up my mind to abide the consequences of remaining. Should my fever return with its usual violence next rains, as, from frequent symptoms, I fear it will, I suppose I must come home. This is now the fourth year of its continuance, and there is no hope for me but in a change.

During the last cold season I was able to resume my itinerating excursions in part; and although, in the midst of one of them, the fever laid hold of me, and compelled me to return home; yet, in the other, a journey of twenty days, I enjoyed remarkable health, and visited many villages, as well as stayed four days proclaiming the Gospel in a large town. In the course of our journey, too, we distributed many tracts and single Gospels; and though nothing very remarkable occurred, yet we were exceedingly gratified to find, in very many places, persons who knew something of the Gospel, they having heard it in our little chapel at Monghyr.

P A T N A.

EXTRACT OF A LETTER FROM MR. BEDDY,

Dated Feb. 20, 1840.

I HAVE a Hindoo, of the Rajpoot caste, who has lately come among us. He has renounced caste, and appears a promising and interesting, as well as intelligent young man.

There is also a Mohammedan, who reads and writes English well, and is employed as an English writer at Dinapore, who has also renounced caste, and professes his belief in Christ for salvation.

I have also great joy in having to notice that Roopdas, after having been excluded for upwards of two years, was restored the latter end of last November. The whole of his conduct previous to his restoration was truly gratifying, but in a more eminent manner since; and I may truly say, he rejoices my heart.

Hindustanee services, in and out of doors, continue much as usual; and those persons of whom I have written as having hopes, are still

hanging about, "halting between two opinions."

Brother Lawrence has returned to Digba. I saw him yesterday. All there are tolerably well. Brother and Mrs. Phillips are here, living near me, for the present. They are a most amiable couple, and I would rejoice if they remained here, where there is sufficient work for one more at least; but I believe he is not decided as to what he will do yet.

I had a note from Mrs. Leslie the other day. Brother Leslie has had another attack of fever; not severe, however.

Some days have elapsed since writing the above, during which time brother Phillips and his wife have left, and arrived at Agra. 20th March

Dear brother Pearce has died of cholera, universally regretted,—a man loved by all. When will his place be filled up?

A G R A.

EXTRACT OF A LETTER FROM MR. PHILLIPS,

Dated April 20, 1840.

YOU see that at last we have arrived at the scene of our labours, for which we wish to be very thankful. Our journey has been longer in distance and time than that of any of the brethren who came out with us. I suppose you have heard from the Calcutta brethren the reason of our being delayed so long. We remained one month in Calcutta, one was spent in travelling by boat with brother Parsons to Monghyr; we remained there one month, and then moved on to Patna, where we remained till the 20th of March. From Dinapore we came to this place by dawk, in nine days, a distance of 526 miles. We travelled thus rapidly to avoid being exposed to the hot winds, which begin to blow here about the middle of this month.

On our arrival here, we received painful information both from the spot and from Calcutta. The news of the death of our dear leader, and father, and friend, came upon us with almost stunning violence. Dear brother Pearce has done his work, just seen the last of his plans carried into execution by my location at Agra, and then gone to receive the approving smile of his Saviour, and the embrace of his earthly father, now that the son has done what the father wished to do.

Besides this, we were informed of the illness of dear brother Williams, for on the day of our arrival he had broken a blood-vessel; which cir-

cumstance made it necessary for him to go at once to Simla, on the Himalaya, for the next six months. During his absence his duty will devolve on me, so that I shall have to preach once on Sabbath evening, and once on Wednesday, at the chapel in the military lines, and on Thursday at brother Gordon's house, in the civil lines. At both places the attendance is very good. Last Sabbath the number was very great, both of soldiers and civil servants, Englishmen and East Indians. We have taken a bungalow belonging to Mr. Wright, in the military lines, in a very healthy spot, surrounded by a large garden.

I am thankful to say that our health has, with few exceptions, been good. I have had two attacks of bilious fever, and my dear wife has but lately recovered from illness, but at present we are as well and strong as the heat will allow us to be. By the use of tatties we can keep down the heat a little. My thermometer ranges now, in the commencement of the winds, from 80° to 84° F., but all tell us that the heat will soon be much greater.

With respect to the language, I am happy to say that I know enough of it to converse with moderate ease on every-day topics; but it will cost me several months of study, and constant talking with the natives, before I shall be able to address them fluently on religious subjects.

The work, however, of preaching to the heathen, is carried on by our native brother Gunpat, who was a Koolin Brahmin, by brother Greenway, and one or two others.

The brethren, of various denominations, are about to establish here a Missionary Society, of a catholic nature. They will endeavour to obtain native preachers of every denomination, and send them into the villages around, which are very numerous.

I suppose you have heard enough of Agra, and therefore need not any description from me. The greater part of the ancient city is in ruins, which are very extensive. The chief objects of interest are the fort, the Taj, and Secundra.

The Taj, or crown, is certainly one of the wonders of the world; but I was sadly disappointed in it; for, after having read the most splendid descriptions, I found that all was not true. The gate-way is composed of very elaborately carved marble, covered with flowers, and sentences from the Koran, cut in the solid marble. On entering you find yourself surrounded by tasteful gardens, through the centre of which, in an avenue leading to the tomb, is a row of fountains which, on great occasions, are made to fling up their sparkling waters. The body of the tomb is composed entirely of white marble, and bears a slight resemblance in shape to St. Paul's Cathedral. After having wandered under fruit-trees of the most delicious kinds, you ascend the immense terrace before the tomb, and then are led to see the low vault in which ~~Moor~~ *Mumtaz* (the light of the harem) was laid by her imperial husband, who now sleeps by her side. The tomb, however, has been sadly robbed of its treasures, by those who in turn conquered the

country, and therefore its golden doors and precious stones, set in the marble, have vanished. Much remains to show what it was. The covering to the vault is very splendid now. The interior of the dome, the walls, the skreens, are covered with beautiful flowers, so neatly done that you would think the white marble painted; but, on inspection, the flowers are found to be made of inlaid stones. Now, it was with respect to these stones I was deceived, for every body calls them precious stones; but, alas! they are only agates, cornelians, garnets, blood-stones, and lapis-lazuli.

On each side of the tomb is a fine mosque, built of red stone, surmounted with domes of white marble.

In the fort there is a mosque of singular beauty. It is more like the gate called Beautiful, of the Temple at Jerusalem, as painted, I think, by Rubens, than any thing besides. I cannot describe it; but I could not help feeling that it was a place admirably adapted for solitary devotion.

The work to be done in this neighbourhood is immense. In the whole space between Allahabad and Agra, I believe, there is not a single missionary; and, besides brother Thompson at Dehli, I think, if you search the country round, for hundreds of miles to the north and the west of Agra, you will find no missionary. There are, I believe, missionaries at Cawnpore; and towards the hills are a few American missionaries; but after all, the labourers are much fewer in proportion than in the Bengal, Bahar, and Allahabad districts. In fact, the farther you retire from Calcutta, the less is the number of missionaries.

*Begum Moomtaz Mahal or Mumtaz Mahal
who died in 1631*

D I G A H.

MR. LAWRENCE, our esteemed missionary at this station, in writing to the Rev. Samuel Brawn, under date of October 25th last, thus describes a

Conversation with Brahmins and others.

You have asked me to give you some particulars of what I do and say in the bazaar: you may take the following as a specimen of my general proceedings.

Went into the bazaar in the afternoon. Observing a Brahmin sitting, unemployed, in the front of a shop, I addressed him. "Well, Brahmin, you are sitting here at your leisure, I wish to ask you a question: can you tell me any thing about a way of salvation?" He answered, "No, no!" "Why, this is strange: is it not the business of the Brahmin to instruct the people in holy things, and teach the way of salvation? If you do not know, how ignorant must the poor sudras [people of the lowest caste] be!" He said, "The Pundits, who read the shastras, can tell you about these things, I know nothing

about them." "You a Brahmin, and know nothing about these things! Why, then, where is the difference between you and the sudras? What is the advantage of being a Brahmin, if you are ignorant like all the rest around you?" He replied, "I cannot read. I am a landholder, and attend to the cultivation of my land, what else should I know?" Here another man said that it was an honour to be a Brahmin, for every body respected the Brahmins, just as the Feringis [Englishmen] respect their padris, or ministers. I said, "The English do not respect their ministers, unless they are men of piety and intelligence; but you Hindoos pay respect to, and even worship, men who are both ignorant and wicked. You know them to be so, and yet you reverence them. They teach you to forsake God, and to worship those things which are no gods, such as idols of wood and stone; and

to repeat the names of Ram and Krishna, who were mere men, and great sinners, like yourselves. In these things you suffer yourselves to be deceived, and to be led into the way of destruction. Upon these all-important concerns you do not think for yourselves. In worldly concerns you are sage enough; why are you not as careful about the salvation of your never-dying souls?"

Here a Mussulman thought proper to express his approbation of what was said against the Hindoos, and to condemn them for their blindness in worshipping idols, &c. "And whom do you worship?" I asked. "God," he replied. "Well, you and I are great sinners, and we have deserved nothing but God's anger; can you tell me how we may find acceptance with God, and obtain salvation?" He acknowledged his inability, which was rather unusual for a Mussulman. "Then," I said, "I will tell you. Believe on the Lord Jesus Christ, and you shall be saved." He said he believed Jesus Christ was a prophet. "But this," I answered, "is not sufficient; you must believe that he is the Saviour, the only Saviour who died for our sins, and that it is through faith in him that you can obtain salvation." He replied at some length, the purport of which was, that if he believed on God and his own prophet, he thought that was enough. He then left me.

I then addressed another Brahmin, who was standing before me, repeating what I had said to the Mussulman, that Jesus Christ is the only name through faith in which man can obtain salvation, and that he is the Saviour of the whole world: "Whosoever believeth in him shall be saved." He said, when God had mercy on him, and inclined his heart, he should then believe. I replied, "God has had mercy on you, and he has sent his Gospel to you, and he has sent me to invite you to come to him through Christ. There is nothing to hinder

your believing but your own hardness of heart; and, therefore, if you perish it will be your own fault. Remember this, I beseech you, and come now to Christ; why should you perish?"

I then addressed the whole crowd,—a pretty large one by this time assembled,—on the love of Christ in coming into the world, and suffering and dying for sinners. The whole congregation were exceedingly attentive, and remained quiet till I had finished my address. Many then went away, saying, "These are true words and worthy to be received." Oh that the Spirit of God may incline their hearts to receive them indeed!

In this way I converse and speak to the people at three or four different places, in the course of the afternoon. In commencing my address I seize on any little incident or circumstance that I think may engage their attention. On some occasions I succeed beyond my expectations, whilst at other times I meet with opposition and abuse.

The following case is interesting. A lad whom I took three or four years ago, an orphan, has for some time past manifested concern about the salvation of his soul. He has lately asked me to baptize him, and I have reason to hope there is something good in him: he must, however, wait a little longer, until he becomes somewhat better acquainted with his own heart. If he should prove a true convert, his case will be very remarkable. In a flood which swept away the whole of the village in which he lived, his parents and friends were lost. He saved himself by climbing up a tree. Having lost his friends he became a servant to a European, who brought him to Dinapore; and there, either for some real or supposed negligence, severely chastised the boy, and turned him adrift. In a half-starved condition, the poor fellow found his way to me. I have taught him to read, &c., and have employed him in my garden ever since.

D A C C A.

COMMUNICATIONS for December, 1839, have been received from each of the brethren labouring at this station. The following is from Mr. Leonard:—

Jan. 3, 1840.

My dear Brother,—I feel much pleasure in being able to inform you, that a goodly number of new fields, wherein the precious seed has never before been sown, have opened to us during the past month. The disposition of the people to hear the word, ignorant as they are, and to receive with thankfulness the Gospels and tracts which we had to bestow, afforded us ample encouragement, and cause for hearty thankfulness and praise to the Lord of the harvest, and excitement to fervent prayer that "he will send forth more labourers into his harvest," for the harvest

is indeed truly "plenteous, but the labourers are few."

We are often much perplexed and crossed in our plans through the difficulty of procuring boats, even to cross the river, as there are none for hire here as in Calcutta, neither land conveyance; so that we often find our journey inland rather fatiguing, although brother Robinson is an old campaigner.

We visited the following villages during the month, and, without exception, have had a quiet, attentive hearing. Indeed, disturbances or impertinent cavils are almost unknown to us; which, I need scarcely say, adds to our encour-

ragement; more especially as it regards our native brethren, considering what a large proportion of the population consists of turbulent Mohammedans:—

Nawab Ganj, a large population: the word preached, and a number of Gospels and tracts distributed.

Kali Ganj: an attentive congregation, mostly Hindoos, heard and received with desire the word of life, and parted with us in a friendly manner.

Kotabar Chur. Could do but little here, as the males of the village were mostly out on business; however, a few tracts were distributed, and the word spoken to a few who were present.

Narrindia: addressed about forty attentive hearers, and distributed some tracts.

Visited a few villages on the opposite side of the river, and spoke to a numerous congregation, scarcely one of whom could read any language, and hardly knew the meaning of sin and salvation; or, if they had any imperfect notions of either, they appeared to be matters of mere indifference to them.

We visited a pretty large bazaar, to the north of Diaganj, for the first time, and collected a small congregation. One or two persons made an attempt at something like argument in defence of their religious tenets, but were easily silenced, and readily received the Scriptures.

Applications for the word of life continue to

be made daily, by intelligent young men of the Government school, to which their teachers are far from objecting, as there is reason to hope that the majority of the latter regard it as a message from God themselves. Gospels and tracts have been liberally circulated throughout the city and the surrounding villages, and thousands more are requisite to supply the demands of this vast population.

Our stated worship in English and the native languages continues as usual, and it only remains that we should pray with increased fervour for the outpourings of the Holy Spirit, that the seed which has been so long sowing in this barren soil, may be watered by his precious influence, and made to "bud and bring forth fruit, that it may give seed to the sower and bread to the eater, and that it may prosper in the thing whereto he hath sent it." I am,

My dear Brother,

Yours sincerely,

O. LEONARD.

P.S. We fell in with a number of inferior villages in the course of our journeys to the larger ones, where a goodly number of tracts were given away, and the people conversed with upon the important interests of their souls; and the gracious plan of redemption through a crucified Redeemer was explained to them.

J A M A I C A.

KINGSTON.

A LETTER from Mr. Oughton, dated the 27th July, mentions that he was released from confinement on the Wednesday preceding, bail having been given for his appearance in the Supreme Court in the following month, when it was expected that the most determined opposition would be made to his liberation. The Attorney General had behaved with much respect and kindness towards Mr. Oughton, and offered himself to become bail for him to the amount of 500*l*.

Mr. Oughton says,—

My poor dear people were almost mad with joy at my deliverance: they assembled in crowds about the Judge's house, and lined the streets. Indeed, I was almost overcome with their simple but ardent expressions of delight and affection. In the evening I preached from Acts vii., middle clause of the last verse. The chapel was crowded to excess, and several hundreds outside, who could not gain admittance.

I had almost forgotten to say, that, in the

morning of the day, prayer-meetings were held at the members' houses all over the city to entreat for my deliverance. Indeed, I understand this has been done several times during my confinement, and one whole day was set apart by the church for fasting and prayer; so you may judge that, although they are so despised and abused, they know well where to go in their distress, and from whom to seek deliverance."

Just cause of complaint has been given to all ministers in Jamaica, not of the Established Church, as well as to their numerous flocks, by the provisions of the new Marriage Act, which has just passed the House of Assembly. On this subject Mr. Burchell observes, under date of July 11,—

The new Marriage Act, which passed our legislature in April last, is a most iniquitous and invidious bill. At the very time the House brought in a bill to allow an annual amount in commutation for the fees of the clergy, they passed this act, compelling Dissenters to charge fees, to be paid to the Island treasury, to meet the commutation amount. For every offence of which we are guilty under this act we are liable to twelve months' imprisonment. Every marriage will involve about a dollar's expense; and to render valid our past marriages, we must record the whole by the 11th of October; which will involve us in an expense of 1s. 8d. stamp for each marriage, and 2s. 6d. recording each; *i. e.* 4s. 2d. each marriage. Now, I suppose that I have about 2000 marriages to record, for which I never received one penny, and that to record the same I must pay the sum of 413l. currency, or the marriages are invalid, and the families of 2000 marriages pronounced illegitimate. Are these things to be so?

We are sorry to add, that at the date of our last letters from Kingston Mr. Tinson was alarmingly ill. Even should his life be spared, there is little hope of his being able to continue in the island. This appears the more afflictive, as, at the request of his brethren, our respected friend was about to take charge of the instruction of a few good men belonging to their several churches, with a view of preparing them for the service of the Gospel in Africa. But it is the work of the Lord, and he will provide.

BROWN'S TOWN.

By the subjoined letter from Mr. Clark, of Brown's Town, to Mr. Dyer, it will be seen that the Divine blessing continues to be experienced, in a very eminent degree, at the various stations under his direction.

LETTER FROM MR. CLARK TO MR. DYER,

Dated July 24, 1840.

MY DEAR FRIEND,—In some of my last letters I adverted briefly to the work of God in this neighbourhood. Supposing you might be interested with a more detailed account, I shall give you the particulars in as few words as possible.

Last year, as you will remember, we erected a large addition to our chapel, enabling it to contain 2000 persons, with a Sabbath-school-room for 600 children.

From November last, although far from being completed, we have been enabled to use the new part of the building. It has been generally crowded to excess, and many unable to gain admission.

The word was made effectual to awaking many sinners. We had a time of refreshing from the presence of the Lord: before the close of the year more than 100 persons formed our classes as inquirers, while about 200 applied to me for baptism. We thanked God, and took courage.

Yet there was much cause for humiliation and anxiety, especially on account of the carelessness and unconcern manifested by the young, who, although long under the sound of

the Gospel, were yet unconverted. Also, numbers of inquirers, who had a name to live, but were dead; and others who attended, like Ezekiel's hearers, repented not at the command of God; while many persons in our neighbourhood never attended the means of grace, but were trifling on the brink of hell.

This state of things distressed many of us. Some, I believe, wrestled mightily with God that he would open the windows of heaven, and pour out copious showers of his Spirit upon us.

About the latter end of January, or beginning of February, I preached, on a Sabbath morning, from "Seek ye the Lord while he may be found, call ye upon him while he is near." I dwelt particularly on the thought that God was near, that he was in our midst, waiting to be gracious; but that if the season of mercy, with which he was graciously visiting us, was suffered to pass without yielding to the Gospel, the Spirit would be grieved, the heart hardened, the impenitent might never again be favoured with an opportunity of turning to God. Deep feeling appeared to pervade the congregation: I never before witnessed such a scene. There was no noise,—no external excitement, but anxiety on

almost every countenance. I paused in my sermon, and we spent five minutes in silent prayer and meditation. I then resumed. At the close of the sermon we held a prayer-meeting, to entreat of God to deepen the feelings awakened, and complete the work apparently begun in many. Times were appointed to meet individuals who were anxious to escape eternal wrath. I met the deacons and leaders of the church on the subject: they, for the most part, entered earnestly into the plans suggested. During that week about 150 persons came to converse with me, under anxiety about their souls, and, among them, many young people. I also met the young men of the congregation, and Mrs. Clark the young women, to urge upon them to turn from their sins to God. These meetings were most solemn and affecting; and, I believe, several who had been "halting between two opinions," determined to be on the Lord's side. For weeks after, a day seldom passed without several coming to me, inquiring what they must do. One of my deacons, James Finlayson, could scarcely attend to his business: his time was almost entirely taken up in conversing with anxious inquirers. His heart was overjoyed,—he thought that we were about to have a day of Pentecost.

In the midst of this interesting work brother Dutton most opportunely arrived, and at once cordially entered into our plans, and participated in our feelings. His assistance was most valuable; and his unwearied efforts have been greatly blessed in carrying on this work, especially at Bethany and Clarksonville stations, which he has had almost entirely under his care since his arrival.

The blessed work is still going on. The congregations have so much increased that we are compelled to have services on the Sabbath at Sturge Town, to draw off the surplus congregation from Brown's Town. From 1000 to 1200 assemble there, and Brown's Town chapel is yet well filled; while at Bethany we have been compelled to stop building, and pull down part of the walls, to make the chapel much larger than was at first deemed necessary. The Clarksonville congregation is also gradually increasing; and now, I rejoice to say, there are few of the black population in this district but attend the means of grace, either at our stations or those of other denominations.

The Sabbath-schools have also increased. At Brown's Town there are 1000 children and adults under instruction every Sabbath-day. We have 30 Testament classes, containing 400 persons, capable of reading the sacred volume. Upwards of 300 are reading in the first and second class-books; the remainder are learning the alphabet. I have reason to believe that the teachers, 66 in number, are, with few exceptions, converted persons: of the rest we have hope, or we could not allow them to sustain the office. We have teachers' meetings for prayer and instruction every week. There are pleasing

indications of piety in several of the children, a kind of first-fruits, I trust, of an abundant harvest.

The day and Sabbath-schools at the other stations will, I hope, be nurseries to the church of God. In that at Sturge Town several of the children, we have ground for believing, have passed from death unto life.

I must not omit to notice the arduous, self-denying efforts of many members of our churches. They consider no trouble too great to bring sinners to Jesus: they travel great distances to hold prayer-meetings, of which we have upwards of fifty, well attended, on almost every property from which people attend our places of worship. They go from house to house, to talk to people about their souls; and it is mainly through their efforts, and in answer to their earnest prayers, that so many have been brought under the sound of the Gospel, and that the Spirit has been poured out from on high.

One circumstance has, I think, greatly contributed to the success of the Gospel: nearly all the people connected with these congregations abstain entirely from the use of intoxicating liquors.

After close and repeated examinations, and the most diligent inquiries respecting every person, we baptized and added to the church at Brown's Town 109 individuals, in March. In May 103 were baptized, and added to the churches at Bethany and Clarksonville. In June another addition was made to the Brown's Town church, of 172 persons. In all, 385 have been added to our church this year. Since these baptizings have taken place many more have come forward, confessing their sins, and wishing to make a public profession of their love to Christ; at Brown's Town 257, and at Bethany and Clarksonville, 120.

When I look at these results my heart is overwhelmed with gratitude—762 sinners, within a few months, professing to have been brought out of darkness into light,—from the bondage of Satan into the liberty of the children of God! O for a few more showers of blessing, then will the whole 5000 souls, composing our congregations, be converted to God, and all the people in the district turn to him with purpose of heart!

It may be said of some, that their professions of piety are not to be depended upon,—that we shall find many hypocrites and self-deceivers. This may be: I cannot search the heart, therefore I rejoice with trembling; but this I can honestly say, the utmost caution has been used. Every person has been closely examined by Mr. Dutton or myself, two or three times, besides being examined by the deacons of the churches. Messengers have been sent to make the most diligent inquiries at the places where the candidates live respecting their moral and Christian character. When any thing has been discovered affecting the Christian character of any of the candidates they have not been baptized, unless

the matter has been satisfactorily cleared up. One case, and only one, of hypocrisy has come to light. The person will be excluded at our next church meeting; besides whom we have but one member to exclude this year, and only one during the whole of last year. Therefore, while I am willing to admit that we may be de-

ceived by some, and that others may deceive themselves, yet I am firmly persuaded that what we are privileged to witness is "the power of God unto salvation." I remain,

My dear Friend,
Yours in the Gospel of Christ,
J. CLARK.

L U C E A.

It will be remembered that Mr. Francies and his people are engaged in the very onerous undertaking of building a large chapel. In answer to an appeal on this subject, which was inserted in the *HERALD* some months ago, contributions to the amount of 55*l.* were received, and forwarded to Lucea. No sooner did the members of the church hear of this assistance than they appointed a meeting, of their own accord, for the purpose of expressing their gratitude, at which the following Resolutions were proposed, and heartily assented to by all present:—

1. That the thanks of this church are due, and are presented, to those kind friends in England who have so kindly remembered us in the time of need, and who forwarded, through the Baptist Missionary Society, the sum of 55*l.* sterling.
2. That we request our beloved pastor to send word to the Society, and to our friends, that we do thank them from our hearts; for we really need a large house, and are too poor to do all for ourselves.

Further help for these grateful people will be received with much pleasure.

B A H A M A S.

TURK'S ISLANDS.

EXTRACT OF A LETTER FROM MR. QUANT,

Dated April 7, 1840.

SOON after writing to you last month, I started for Heneagua. The weather was very boisterous crossing the channel. We stopped at one part of the Caicos, where I left a mason and carpenter, to go on with our chapel work. I spent two evenings with them, and preached to the people on both of them; married one couple, and then pursued my way, as I supposed, for Heneagua; but soon met with a long and unforeseen disappointment. At another part of the Caicos we found a stranded Spanish brig; and though I had hired the boat, the people were determined to go and work at the wreck; so I was obliged to give up the bargain with them, and let them do as they chose, while I got home again in the best manner I could. Here I was detained a week, as no vessels would leave the wreck till she was worked out, or till they had saved all they could save. I succeeded, however, in collecting the wreckers together on the Sabbath-day, to the number of nearly fifty, and preached to them morning and afternoon. Had not been there, many, and perhaps all of them,

would have been working all day; but we had a tent rigged on the Saturday, with one of the brig's sails, which left them without excuse for not attending, and nearly all were there. We spent, on the whole, a day as pleasant and comfortable as we could expect. Our congregation was composed of some of the roughest sons of human nature, many of whom, from their indisposition to religious things, united with their calling to live upon the waters, attend no place of worship from one year's end to another.

The island where we assembled, and on which we pitched our tent, is called Dun-bobbin. Before we got down to the wreck we had a very stormy passage; especially in entering one cut of the reef, where there was so tremendous a swell that I expected our little boat would be swallowed up, and I felt very glad that I had my life-preserving jacket with me. I had it on, and expected I should have had to depend upon it for my preservation; for, as we entered the cut, a heavy sea broke over our stern, and set all things afloat on deck. The man at the helm,

in trying to ease the boat in the sea, broke the tiller or rudder handle, and, for a few minutes, we were at the mercy of the waves; but the Lord was merciful to us, and we got through our danger. I did not feel much alarm, as I had previously tested the properties of my jacket by jumping overboard with it on, and found that I could not sink.

Since this, however, I have ventured again, and have had a most delightful and pleasant trip: I am sure I never should have one more expeditious, were I to take fifty. I was away from home but a week, and spent four days out of that time at Heneagua. I married five couples, received four persons into the church, preached at some part every night, and twice on the Sunday, and on Sunday evening administered the Sacrament to the church. A fair wind sprung up just as we were ready to leave, and we had the pleasure to run back in twenty-six hours a distance which would have taken us six or eight days with the usual trade wind. This was a very happy circumstance for me, as I had to hire the boat on purpose to go down, and was glad to get home as quickly as possible.

I am very happy to tell you that we have been enabled to recommence our Infant School.

Mrs. Taylor, the widow of Mr. Archibald Taylor, who died in Nassau, is our teacher. After her husband's death she wrote to me, stating, that in consequence of his illness and death, she was in very straitened circumstances, and I directed my agent in Nassau to give her a double-bloom for present use, and then proposed that she should come to Turks' Island to commence a school for us. She lives in our family; and for her husband's, as well as her own sake, we try and render her home as comfortable as we can. She assists Mrs. Q. in sewing, &c., for her board, and receives the proceeds of the school for her trouble in the school, in which we have about sixty children, as many as we can accommodate. It is conducted in an outbuilding in our own yard, and under my immediate inspection.

We have but little to say about our church affairs. I hope we are not retrograding, but we are not making much progress. Our prayer-meetings and religious services are well attended, and a few are inquiring the way to Zion; but in this small community you cannot expect so plenteous a harvest as larger fields of labour present.

Home Proceedings.

HOME ARRANGEMENTS FOR OCTOBER.

WALES.—**GLAMORGANSHIRE** Meetings begin at Merthyr on the 10th, and continue till nearly the end of the month. Deputation, Rev. J. Edwards and brethren of the county.

The Meetings of the three **SOUTH-WESTERN COUNTIES** continue to the middle of the month. Deputation, Rev. W. Upton, and Rev. W. H. Jones, Carmarthen.

MONMOUTHSHIRE and **NORTH WALES.**—The Meetings of this District begin about the end of October.

LINCOLNSHIRE.—The Meetings of this county are to be held at Horncastle on the 4th, and at Boston on the 11th. Deputation, brethren Carey and Briscoe.

LEICESTERSHIRE.—The Meetings of this county begin at Leicester on the 17th. Deputation, Rev. J. Angus and Rev. E. Carey.

A series of Meetings to be held at Banbury, Buckingham, Aylesbury, Stoney Stratford, Tring, Windsor, and most of the towns of Bedfordshire, begin on the 25th. Deputation, Rev. J. H. Hinton, Rev. J. Thomas, and (if possible) Rev. W. Knibb.

HUNTINGDONSHIRE.—The Meetings of this District begin at Spaldwick, on the 29th. Deputation, brethren Clarke and Pearce.

ADDITIONAL MISSIONARIES TO JAMAICA.

We are glad to learn that the appeals of our brother Knibb for additional labourers in Jamaica are so successful. Birmingham has promised 200*l.*, Liverpool 200*l.*, Leeds 200*l.*, Bradford 100*l.*, Hull 50*l.* Coleford has sent 100*l.*, and various other places sums to the amount of 100*l.* more; in all about 1000*l.*, while about 2000*l.* will be wanted to send out the ten.

Two missionaries and their wives, Mr. and Mrs. Henderson, and Mr. and Mrs. Millard, have already sailed. Others are accepted; and, by the end of the year, it is hoped that money enough will be raised to send out the whole.

We trust that the places that have engaged to subscribe a definite sum will forward it as early as possible; and that others, which Mr. Knibb is unable to visit, will aid, promptly and energetically, this great cause.

It is expected that the support of these missionaries will be given by the churches of Jamaica themselves.

It would very materially help this work, if two or three friends, in each district which Mr. Knibb has not visited, would canvass their respective localities, and send donations and collections to Fen-court by the beginning of November

EDUCATION.

As several friends have kindly promised to aid in the promotion of Female Education in Jamaica, the Rev. W. Knibb respectfully requests that any donations for this object, with any boxes of useful articles for sale, be transmitted to Fen-court by the end of October. It will give him pleasure to be the bearer of any to any of his brethren in the island.

Any useful books, or specific donations towards the Theological Institution for the training of Native Missionaries in Jamaica, will be most thankfully received.

SUSSEX AUXILIARY.

THE Annual Meetings of this Auxiliary were held at the close of the past and the commencement of the present month. Sermons were preached at Brighton and Wivelsfield, August 16th; Shoreham, 17th; Worthing, 21st; Rye and Newick, 23rd; Uckfield, Lewes, Wadhurst, and Hastings, 30th. Public Meetings were held at Chichester on the 18th; Midhurst, 19th; Horsham, 20th; Rye, 24th; Battle, 25th; Newick, 26th; Uckfield, 27th; Hailsham, 28th; and Lewes, 30th; on the morning of which day there was a Public Breakfast at Hastings.

The Sixth Anniversary of the County Auxiliary was held in the Town-hall, Brighton, on Tuesday, September 1st; when J. Foster, Esq., of Biggleswade, though labouring under indisposition, most kindly and ably presided.

Great interest was excited at the various meetings by the presence and addresses of the brethren Pearce, from India, and Knibb and Beckford, from Jamaica. The receipts of the Auxiliary are expected, this year, to be more than double the amount of any preceding year. An extra effort is also making towards sending additional missionaries to Jamaica.

Mr. Knibb having stated, at Brighton, in the course of a most powerful address, his intention to form a Normal School for female Africans, especially such as may be obtained from captured slave-ships, the chairman, with his accustomed liberality, immediately gave 10% to this

important object; to which, also, other friends have subsequently contributed.

It is a cause for devout gratitude and joyfulness that a holy and tender interest in missionary efforts is pervading the churches of this county, most promising in its aspect on the Redeemer's kingdom, both at home and abroad. There might seem invidiousness in mentioning particular churches; but of some of them it may be truly said, "Their deep poverty abounded unto the riches of their liberality."

One delightful fact, in relation to our late Missionary services, deserves especial notice: we refer to the fraternal and Christian kindness of our Pædobaptist brethren; who have not only attended our meetings, coming from considerable distances to give us their valuable aid, but who, in some towns, in which the Baptists have no sectional fellowship as a distinct body, granted us, with the greatest readiness, their pulpits and their chapels, to place before the Christian public the claims of our Society.

Among the many incidental benefits resulting from the cause of Missions, it is not the least, that it often exhibits zeal in association with that charity by which alone its Christian character can be made manifest.

W. SAVORY,
P. J. SAFFERY, } *Secretaries.*

Sept. 15, 1840.

LETTER TO THE EDITOR.

Hastings, Sept. 15, 1840.

MY DEAR SIR,—In my recent journey through the county, with the Deputation on behalf of the Mission, Mrs. Smith, the excellent wife of our esteemed brother at Rye, put into my hand a female ornament, which was given to her that it might be sold, and the proceeds appropriated for the spread of the Gospel. The individual who gave it accompanied it with this most emphatic and instructive remark, “I have Christ now, and do not want this.”

On my return home I was much gratified by finding a letter, of which the following is a copy :—

“My dear Sir,—I have long had a wish to write to you, as there is existing between us a spiritual relationship which neither time nor circumstances can destroy. I look back seventeen years, and bless God that you ever came to ———, and that, through your preaching, I was led to Jesus Christ, the Saviour of sinners. Your attention to my spiritual welfare at that time I shall ever remember with the warmest gratitude; and I must now thank you that, with my first religious impressions, you always endeavoured to cultivate in my mind an anxious concern about the perishing heathen, and gave me a Collecting Card, that I might do something for the Missionary cause. You will be glad to hear that I have continued to collect for that glorious cause.

“After hearing Mr. Knibb at ———, Mrs. F. and myself resolved to try and get a Bazaar for him to take back to Jamaica. We consulted with Mr. M., and hope we shall succeed in getting a box of fancy and useful articles. One gentleman has sent his gold seal: will it be equal in value in that country? Will you be

kind enough to write me a line and tell us; and likewise what time the box will be wanted to go?

“As you are at a great distance from me, I would say, for the encouragement of others, if you please to make use of my poor feeble remarks, that about nine years since I was married to a young man like-minded with myself. We commenced business, not with large property, and with a borrowed capital. The Lord was pleased to bless our labours, and we agreed to give 10*l.* to the Missionary cause as first fruits. God was still gracious. We removed into a larger shop; and we thought, if prosperity attended our efforts, we should give the first fruits in the new house. We did so, and presented ten pounds in November, 1838. And now I am doing all I can for the Bazaar; and I would say to any young person, Be just, and then never fear to be generous to the cause of God.

“I hope, my dear sir, you will pardon my freedom, and favour me with a line as soon as convenient.

“Present my kind regards to Mr. Knibb. Mr. C. unites with me in Christian affection. We wish for you every blessing for this life, and life eternal.

“Your unworthy friend,

“D. C.”

I think you will agree with me that this is a light which ought not to be put under a bushel, but into a candlestick, that it may give light to all. I am,

My dear Sir,

Very affectionately yours,

P. J. SAFFERY.

DESIGNATION OF A MISSIONARY.

ON Monday evening, the 14th of September, Mr. Benjamin Millard, of Stepney College, was designated for Missionary service to Jamaica, at Prescott-street Chapel. The service was commenced with reading and prayer, by the Rev. Samuel Tomkins; the introductory discourse by the Rev. John Dyer; questions and ordination prayer by the Rev. Charles Stovel; and the charge by the Rev. Dr. Murch. A brief address was then given by Edward Barrett, one of our negro friends from Jamaica; and the service was ended in prayer, by the Rev. J. H. Hinton.

Mr. and Mrs. Millard have since sailed from Liverpool in the *Kingston*, together with the worthy deacons, Messrs. Barrett and Beckford. They had begun to feel much incommoded by the comparative rigour of our northern climate, so that it became quite necessary, for their health's sake, that they should return without delay. We believe that these brethren have, during their short sojourn, “obtained a good report” as humble, consistent, useful servants of the Redeemer. May their lives be spared for much usefulness in future years, among their own countrymen!

MISSIONARIES OUTWARD BOUND.

WE have been gratified by the reception of intelligence from our dear friends, Messrs. Evans and Parsons, who left Liverpool in July, by the *Jessie Logan*, Captain Major, for Calcutta. At the date of their letters, 7th of August, they had just passed the Cape de Verd Islands, in circumstances of health and comfort. Mr. Evans remarks,—

You will be glad to learn, that since we left Liverpool our voyage has been pleasant and prosperous, so that at the present date we are several degrees south of the Verd Islands.

Our health has, on the whole, been good, and we have had very much of a providential character to excite our constant gratitude. In religious things God has been very gracious to us. In the captain we have not only a kind friend, ever ready to anticipate our wishes and promote our comfort, but “a brother beloved.” Under his patronage and sanction we have established a series of religious services, both public and social, which have greatly contributed to our growth in grace and personal happiness, as the children and servants of God. The officers and men attend the services on the Sabbath, and on Monday and Thursday evenings, with great rea-

diness and apparent delight. It is our earnest prayer, as I am sure it will be yours, that these services may be productive of much spiritual good.

On last Lord's day, being the first of the month, we thought much of our beloved friends in England, and especially while we commemorated, as five of us did, the dying love of our dear Redeemer. It was a season of great refreshment and solid pleasure.

We have now been twenty days at sea, and our progress towards our destined port has been hitherto rapid and prosperous. Surely our dear friends have been much in prayer on our account; and we are all laid under increased obligations to Him who has had us in his gracious keeping.

Favourable intelligence has been received, also, from Mr. Henderson, on his way to Jamaica; and from Mr. Small, bound to Calcutta.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Mr. Underwood, of Brixworth, for Magazines for the Mission; to friends at Woolwich, for a box of useful articles; and Mr. Hewitt and friends, at Swaffham, for a box of useful articles; and to Miss Rust, of Clapton, for two boxes of books, &c., for Mr. Philippo's schools at Spanish-Town; to Mr. Bigwood, of Clerkenwell, for Magazines and beads; to Mrs. Tebbut, of St. Ives, for a case of sundry useful articles; to Mr. Dearle, of Paddington, for Magazines for the members of Mr. Knibb's church; and to friends at Camberwell, for a box of useful articles, value 50*l.*, for the Camberwell School, Jamaica.

A box has likewise been received for the Rev. J. Harris, and a paper parcel for the Rev. E. Daniel, of Ceylon; a box for the Rev. J. Hutchins, from Mrs. Gardner, Luton; and a box without direction, of which no advice has been received.

Mr. Philippo wishes gratefully to acknowledge the receipt of a box of useful and fancy articles from Mrs. Millar and friends, at Hammersmith.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 1st to September 1st, 1840.

SUMS RECEIVED AT FEN-COURT.			£ s. d.			£ s. d.					
Subscriptions.			Berkshire.			Margate, for Africa.....					
Mr. C. S. Tosswill	1	1	0	Wallingford, by Mr.			Canterbury, ditto.....	35	0	5	
Mr. Thos. Lindop.....	1	1	0	Field	25	8	Ramsgate, ditto	25	10	0	
Rev. Dr. Hoby	2	2	0								
Mr. John Burls	1	1	0	Devonshire.			Leicestershire.				
Donations.			Plymouth:—			Loughborough:—					
Joseph Gurney, Esq. ...	30	0	0	Collections at How-			Collection, &c.				
A. B., by Rev. J. H.				street, on account .			J. B. H., by Mr. Millard				
Hinton	0	10	0	Stonehouse, by Mr.			5			0	0
N., 1 57622	6	0	0	Knight			6			15	8
Ditto, for Africa	4	0	0	Essex.			Northamptonshire.				
Old coins, by Rev. J.				Loughton, Missionary			Northampton (received in				
Clarke.....	0	6	0	Association, by Rev.			May:—				
C. M.	100	0	0	S. Brawn			Grey Friars-street col-				
Dr. Hoby, for additional				Waltham-Abbey:—			lection.....				
Missionaries to Ja-				Collection			Aldwinkle, by Rev. D.				
maica	10	0	0	Ditto, for Africa			Parkins.....				
Mrs. H. Townley, for				Gloucestershire.			Norfolk.				
Africa	1	0	0	Cheltenham, by Mr.			Norwich, &c., by Mr.				
Mrs. B. Wilson, ditto...	10	0	0	Smith			Ringer, for Africa				
Anonymous, by Rev. J.				Ditto, for Africa			For schools.....				
Angus.....	30	0	0	Winchcomb, by Rev. W.			Suffolk.				
Ditto, for Africa	20	0	0	Mills			Grundisburgh, by Rev.				
S. Whitechurch, Esq.,				Gloucestershire Auxiliary:—			J. Collins				
Charford	10	0	0	Chalford			Bilderstone, by Mr. Pol-				
Mrs. E. Gurney, Walworth,				Cambridge			lard				
Africa	1	1	0	Eastington.....			Surrey.				
Miss Daniel, for Ceylon	1	0	0	Gloucester			Dorking:—				
Ann Collins, for Africa...	0	10	0	Hampton			Mrs. Jackson				
R. M. L., first fruits, do.	0	10	0	King's Stanley			10			0	0
W. B. J., for Lucca.....	5	0	0	Painswick.....			Staffordshire.				
Hon. Mrs. Thompson,				Shipscomb.....			Burton-on-Trent:—				
Poundsford Park, for				Slimbridge.....			Mr. Hunt				
Africa	10	10	0	Shortwood.....			1			0	0
R. M.	10	0	0	Stroud.....			Warwickshire.				
LEGACIES.			Thornbury.....			Coventry, by Mr. Booth					
John Hunter, Esq., late				Tetbury			77			11	3
of Brixton-hill	100	0	0	Uley			Birmingham:—				
Isaac Richardson, Esq.,				Woodchester			J. C. Hardy, for Ceylon				
late of Newcastle-on-				Wotton			5			8	0
Tyne	45	0	0	191			Leamington:—				
Mrs. A. L. Cheselden,				0			Collected by				
late of Reading.....	22	16	0	4			Master Robinson.....				
							0			8	0
COUNTY AUXILIARIES.			Hertfordshire.			Wiltshire.					
Bedfordshire.				Tring, by Mr. H. Har-			Melksham:—				
Luton, for last year, col-				ris, for printing-press			Collections.....				
lections and subscrip-				for Ceylon			6			12	0
tions	60	0	0	Ware, Friends to Baptist			For schools.....				
Colman's Green	2	0	0	Mission, for Africa...			1			10	6
Toddington	12	2	3	1			Sunday-school children				
				Kent.			0			14	1
				Woolwich Auxiliary,			Subscriptions and do-				
				on account			nations, &c.....				
				10			92			16	9
				0			101			13	4
				East Kent Auxiliary ..			Trowbridge:—				
				99			Collection at Back-st.,				
				9			by Rev. J. Angus ...				
							5			8	0

IRISH CHRONICLE.

OCTOBER, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

SPECIAL.—Our friends are aware from former announcements on the subject of funds, that the Society for a long time past has been under the necessity of retaining £450 borrowed money, for which, of course, interest has to be paid. This interest would support a reader—one of the most useful class of evangelical labourers in Ireland. At Midsummer last the Committee had to borrow £200 more; and to meet the Michaelmas payments, from all present appearances, £400, or nearly, must be added to this large debt. This statement, together with that of an increasing demand, and increasing opportunities for the labours conducted by the Society, will, we trust, be amply sufficient to arouse our friends to the efforts immediately necessary. God has mercifully influenced them to provide for the Society's wants on former occasions of similar difficulty. We dare not as yet, therefore, recal our agents, but who is ready to bid us continue and rather augment than lessen their number?

Walworth, Sep. 17, 1840.

Mallow, August 13, 1840.

MY DEAR BROTHER,—My letter of Tuesday brought down the account of our journey of observation as far as Coleraine, where we arrived on Thursday evening, 16th ult. Here neither of us knew a single individual, but having our friend Mr. Carson with us compensated for this deficiency; and within a short time, a son and son-in-law of that excellent friend waited on us to bid us welcome. Both these gentlemen are in the medical profession—the former a physician, the latter a surgeon; and both, with their wives, are members of the Baptist church in the town. Their professional character enabled them to be of considerable use, especially to my companion; for we had not proceeded so far without accident, which, but for a kind Providence, might have proved fatal. On the previous Lord's-day evening, as we were returning on an Irish car (do you know the kind of thing so called?), from a village where I had been preaching, as we were going down a hill in the town of Bangor, our horse felt something at his heels, which made him kick with considerable violence, and in a moment become unmanageable. I first per-

ceived the danger, and being the lighter of the two, with comparative ease disengaged myself from my seat, not however without a severe fall. As I got up from the ground, Mr. Watson at a few yards distance, was seen lying nearly senseless. He had fallen much more violently, and struck his head upon the ground, within a few inches of iron palisading, which, had he fallen against it, in all probability would have dashed out his brains. His head was found to be considerably bruised, his knees sorely cut, and he was otherwise almost disabled from proceeding. The kind attentions of our friends in Coleraine, however, were successful in great measure, in restoring him. I know you will sympathise in our thankfulness that this calamity was no worse.

We learned from conversation with friends in Coleraine, that the Baptist church in that town, very similar in its views and practices to Mr. Carson's, at Tubbermore, has recently enjoyed some revival. Their minister, or should I call him presiding elder, he is however, pastor, pretty much as pastors in England, is a Mr. Eccles, late Bristol student, who, with a noble disinterestedness has relinquished an excellent situation

of another kind, and flattering prospects, that he may benefit this people by watching over them in the Lord, and labouring among them. They are unable to raise beyond a very small amount for his support, yet he works contentedly, and seems anxious only that he may glorify God, and advance the cause of his master.

We had no opportunity of hearing him preach, but all that we could learn showed him admirably adapted to the station. In many of the villages around—in some to large congregations—he is constantly in the habit of preaching the gospel of salvation. Nor did it appear to us otherwise than exceedingly needful that these labours should be continued. The church is increasing in number, their miserable meeting-house was crammed on Lord's-day morning; and in the evening I preached to a pretty good assembly convened in the Town-hall.

I hope our Society will be able to do something to assist in retaining Mr. Eccles in this place, and in support of a scripture reader, greatly needed for the town and neighbourhood. One, apparently a suitable man, is ready to be engaged as soon as we can find the means of supporting him.

Our journey from Coleraine was a disastrous one. We intended to proceed by Newtown Limavaddy, Londonderry, and Donegal, to Sligo; and started early on Monday morning, 20th July, for this purpose. Our vehicle was neither a coach nor an omnibus, but an unwieldy, crazy hybrid, to which the natives can give no appropriate designation, and therefore call it a machine. Eight inside passengers, and five outside—my friend Watson of the former number, myself of the latter, composed its complement. Some two hours were expended in the first eight miles—almost all ascending ground, and in some places steep. When the top was gained, the outside passengers felt themselves amply repaid. Lough Foyle in quiet majesty lay on our right, and beyond it the splendid mountains of Donegal. On our left were the not less beautiful mountains of Londonderry and Tyrone, with those of Antrim in the distance—the slopes, almost to the summit, covered either with luxuriant verdure, or with abundant crops, almost ready for the sickle. Before us lay the neat pretty town of N. Limavaddy, on a gentle slope. Every side was rich with beauty. We were admiring the scene when a sudden jerk indicated that something in our crazy vehicle portended danger. The driver, an exceedingly careful man, succeeded in pulling the horses across the road, where he perceived a soft bank, and in a moment we were all precipitated to the ground. We, on the outside, seeing what was likely to ensue, were able to guard against mischief, by suddenly springing as the vehicle was

falling, towards the soft bank, on which most of us alighted in safety; excepting one female, I believe we all escaped with a little fright, and perhaps a few slight bruises. Not so the inside passengers, I was the first to open the door, and there a scene presented itself which I cannot describe. Two passengers seemed entirely helpless, and from the head of another blood was trickling in a stream, at first greatly alarming. This was soon perceived to be my friend. We got him out as well as we could. I bound my handkerchief tightly round his head, kept him from fainting by a tolerably liberal supply of water from a mountain stream, served in the crown of a fellow-passenger's oil-skin cap. As soon as it was ascertained there was nothing immediately dangerous, our fellow-passengers proceeded towards the town, some on such litters as could be formed of the luggage, bags, trunks, &c., on common field-carts, two of which were near. My companion, scarcely sensible from the effects of the blow, the coachman, and myself, were left on the summit till the means of removal should be sent to us.

In about an hour and a half a car arrived with a surgeon, who, as I had determined to return to Coleraine, thought it most prudent not to remove the bandage from the yet bleeding wound. In as slow and easy a manner as possible we were conveyed back to our hotel at C.; and here again the kind services of Mr. Clarke and Dr. Carson were found of great use, and with the utmost kindness they were rendered, till on the following Thursday morning they were able to place my friend on a steamer for England. I had to pursue my way alone. I need not tell you that although I felt grateful for preserving mercy for myself, my thoughts respecting my friend, mingled with the nervous apprehension of some yet coming danger, were not very agreeable.

After leaving Mr. W. in the care of Messrs. Clarke and Carson, I proceeded towards Sligo. The detention prevented my staying at some places on the road, or near it, where I was anxious to inform myself as to the religious condition of the people, and of what our own section of the church is doing towards improving that condition.

There were two things in connexion with the moral improvement of the people of the north province on which I reflected with considerable interest. These were, first, the progress being made in the cause of temperance. We attended a somewhat numerous meeting at Belfast convened to hear something about this progress, and I acknowledge I was grateful at the details presented. Yet even this cause is stained and tarnished with the party feeling, the religious animosity, unhappily so rife in almost every part

of Ireland. Advertisements everywhere met us of *Protestant* temperance societies, and of *Catholic* societies for the same purpose. The two great parties seem to have nothing common in which they can unite, and it is painful to observe the suspicion of each other's designs, and the unhappy rivalry which is cherished even in connexion with objects in which they think and act alike. How can the advocates of the better faith expect to benefit their neighbours while such a feeling is cherished?

Secondly, I was delighted to find that the Synod of Ulster had united with the national board of education. The terms of the union I need not here explain, you may be sure that the synod has not compromised its high veneration for the Word of God, and its determination that it shall be known by the people—and equally so, that the board has not departed from the great principle of non-interference with the religious creed of the people. You know my views on the question of a state-education for the poor—if provided at all it must be free from the distinctive peculiarities of religious belief—I have told you what I think of the schools under the Irish national board, but this one thing has been abundantly evident to me in the present as well as in a former journey that if they do become, as many allege, nurseries for the spread of Popish tenets, it is because Protestants stand aloof from them. If the several parts of the Protestant church acted as the synod of Ulster happily have done, such an abuse would be far, very far less frequent; and who can tell the advantage of securing to an intelligent people like the Irish an unsectarian, judicious, and liberal education, such as from investigation I can assure you that of the board is intended to be. In Catholic districts this design may be frustrated; I believe it is. Some “national” schools that I examined were conducted on the principle of giving as little information as possible except to one or two promising boys in most of them—designed perhaps for Maynooth. Nor need we wonder, the priests in whose hands these schools are left, hate knowledge—the common people must not attain it; but where ignorance and bigotry succeed Protestants of all persuasions are greatly responsible. They ought to be the lights in the dark place.

At Sligo I was received as guest very kindly, by a deacon of the Independent church. The minister, Mr. Shepherd, was out on missionary business, so that I had not the pleasure of meeting him. In a country station, not far from this town, one of our schools is situated, in which Mr. Sharman, our agent at Coolaney, preaches once a month. The congregation is not large, about 20; the station is more properly under Mr. Shepherd's care, to one of whose friends the school-house belongs, and I deemed it

advisable to request Mr. Sharman to arrange with Mr. Shepherd for its being constantly supplied from Sligo.

At Coolaney, a small town about eight miles distant, Mr. Sharman had convened a congregation of about 50 persons, to whom I was to preach. Here for a considerable time our Society has had a church, which is now in a somewhat unsettled condition, a few of the members not having quite concurred in some arrangements which Mr. Sharman deemed advisable to secure a greater degree of efficiency in the Society's labours.

The readers, four in number, connected with this station are occupied from day to day in prosecuting their work with various degrees of access to the people around. Sometimes priestly interference hinders their progress, but for which, they say, the people would be willing enough to hear the Word of God read, and to listen to conversational instruction on the things that make for their peace. On examining minutely the journals of these brethren for the first twenty-eight days of the month of June I found that they had had three hundred and sixty-four opportunities of making known the Divine Word. In a few instances they had holden meetings for prayer among their neighbours; and on a fair estimate every reader, within the month, proclaimed the truth to some one hundred and ninety persons: a gratifying circumstance, though far below what we wish, and very earnestly pray for. I was anxious to obtain evidence of their being useful in the highest and best sense of that term, and, although on this inquiry they were somewhat reluctant to say much, I find, from my notes taken at the time, one of them believes he was instrumental in the conversion of another, then sitting by him. He also mentioned three or four others, now members of one church or other, at Sligo, Coolaney, or Boyle, to whom he had been rendered the instrument of bringing out of darkness into light. Some have died, he hopes, in the faith; and many who have received the truth in the love of it, are gone either to America or some other far distant land, he hopes, to be a great blessing to all whom they may meet with there. Others are equally useful.

I am the more anxious to state these circumstances here, because, though I fancied that there was much to improve in the doings and diligence of these particular readers, they may be regarded as a fair specimen of all we employ. In speaking of other stations, I shall omit similar statements. When in future you think of an Irish reader and his work, conceive the idea of a man of undoubted piety and of a rather more than ordinary share of intelligence, well acquainted with the Bible and religious doctrine generally, mingling

with the people around him from day to day for the very purpose of communicating religious instruction. Their ingenuity in devising plans to secure the object even where opposed is gratifying. Two of them, for example, in entirely *Irish* districts of Clare and Kerry, were committing a large part of the New Testament in the native dialect to memory, that they may repeat where the sight of the book might offend. They repeated considerable portions in my hearing with perfect facility. One, a man of superior talent and of ardent piety, has succeeded in versifying several of the most important passages, and these he sings when he is not allowed either to read or repeat. By this means he generally secures attention from such as at first very strongly resist his efforts. His versifications, on being repeated, were pronounced by Irish

scholars to be in very near approximation to the language of scripture.

Readers are so employed, partly because of the difficulty of getting the people out on the preaching of the Word, and partly because a minister, recognised as sustaining that character, and preaching where he can, mostly to the Protestants, would obtain almost no access to Catholics. They are, in fact, your city missionaries, except that, in some cases where the one would be allowed freely to converse, the other has to read the oracles of truth, conversing only where by this means inquiry is excited.

I could like to have finished these notices in this letter, but I must now address myself to the remainder of my journey. You will hear again from me perhaps at Cork.

Yours, very sincerely,
SAMUEL GREEN.

Receipts to the end of August, 1840.

Collected by Rev. S. Davis.	
Colnbrook—	
Collection at Rev. W. Coleman's	5 17 8
Mr. R. Ibbotson.....	0 10 0
	6 7 8
Oakingham—	
Collection at Rev. R. Woodrow's.....	2 7 4
Mr. Healas.....	3 0 0
Mr. John Healas.....	2 0 0
Rev. R. Woodrow.....	0 10 6
	7 17 10
Epping, Mr. W. Weare (Donation).....	2 2 0
Staines—	
Collection at Rev. W. Hawson's.....	3 6 3
A Friend.....(F.A.)	0 5 0
Miss Pope.....	1 0 0
Mr. Edward Ashby.....	0 5 0
A Friend.....(C.A.)	0 5 0
	5 1 3
Windsor—	
Mr. Thomas Burn.....	0 10 0
A Friend.....	0 5 0
Mr. Portus.....	0 5 0
Mr. Moore.....	0 5 0
Mr. J. Wilks.....	0 10 0
Friends at Baptist Chapel....	1 6 0
Mr. Chisholm.....	0 2 6
	3 3 6
Bristol—	
Mr. J. Stephens.....	1 1 0
Mr. J. C. Whittuck.....	1 1 0
Mrs. Holland.....	50 0 0
Mrs. Berry.....	1 0 0
Rev. Mr. Wait.....	1 1 0
Mr. J. G. Smith.....	1 1 0
Dr. Bompas.....	1 1 0
Messrs. A. and J. Livett.....	1 1 0
Mr. Cary.....	1 1 0
Mr. John Stephens.....	0 10 0
Mr. G. Thomas.....	1 1 0
Mr. S. Thomas.....	0 10 6
Mr. C. Price.....	0 10 6

Rev. T. S. Crisp.....	0 10 6
Mr. Whitehorn.....(Don.)	0 10 0
Mr. R. B. Sherring.....	1 1 0
Mr. Chandler.....	1 1 0
Mr. Robert Leonard.....	1 1 0
Collection at Broadmead by	
Rev. C. E. Birt.....	13 8 3
Mr. G. W. Phillips.....	0 10 6
Mrs. J. B. Sherring.....	1 0 0
Messrs. E.R. and E.T. Ransford	1 1 0
Mr. W. Cross.....	1 1 0
Mr. W. Warren.....	0 10 0
Mr. J. Clift.....	0 10 0
Mr. Wornell.....	0 10 0
Mr. Wade.....	1 1 0
Messrs. Proctor and Shoard...	1 1 0
Mr. F. Holmes.....	0 10 0
Rev. J. Foster.....	0 10 0
Mr. Probyn.....	1 1 0
Mr. M. Pratten.....	0 5 0
Collection at Rev. Thomas	
Winter's.....	11 14 0
	99 15 3

By Rev. John Dyer :—	
C.M.	100 0 0
Brighton, by Rev. W. Savory	5 10 0
	105 10 0
Auxiliary Society, Lewes, by Mr. But-	
ton, Secretary.....	6 0 0
Uckfield, part of Collection by do.....	1 5 0
A Friend, by Treasurer.....	0 5 0
Tewkesbury Ladies' Association, by	
Miss Jones— Mr. W. L. Smith.....	4 12 0
By the Secretary—	
Bond Street Auxiliary, Mr. B. Lepard...	7 17 5
Collection, Jamaica Row, Bermondsey,	
Rev. W. Dovey's.....	2 0 0

* * * An acknowledgment in last Chronicle, stated Lymington, by Rev. James Millard, £5. should have been Beaulieu Rails, by the Rev. J. B. Burt, £5.

Several articles have been received from Mrs. Bartram, Northampton, to be sold for the Society's benefit, which the Committee thankfully acknowledge.—Also a parcel, in which was inclosed the following note :—

"There are enclosed in this parcel two or three articles of clothing, either as a reward to the best child in one of your Sabbath Schools, or may be sold at a reduced price in Ireland, to clothe some one who needs them. At all events, if you will favour me by accepting them I shall feel truly thankful.

From one who has an humble hope she loves the Saviour."